

DOCTRINAL PAPERS.

THE SABBATH QUESTION.

An Essay read before the Boston Methodist Society.
BY REV. D. C. KNOWLES.

The request to read before this social gathering an essay on the Sabbath question reached me at so late a date, and amid so many family cares, that I fear my production will be open to the charge of crudity, both in style and statement—an accusation that I feel the gravity of the subject. I was asked to confine my remarks more particularly to the attitude our Church has taken, in some of its modern methods for the salvation of men, which of course has special reference to the practice of holding our camp-meetings over the Sabbath. I may say, in the outset, that I entertain very decided convictions upon the subject. I am not like some of my brethren, just as honest and sincere as I claim to be myself, who have avowed themselves undecided, drifting. My mind has found its polar star of duty and right, and there my judgment abides, without fluctuation. Yet I frankly confess the discussion has two sides, and I dare not condemn the motives of any who disagree with me, though I must disapprove of their decisions.

In treating this question we shall fall of definite results unless we start right. The first thing to be done is to get such a view of the office and design of the Sabbath as shall secure for us a common stand-point for further observation. In this we shall find no difficulty, since we have from the lips of Christ a statement of its intent that none of us will dispute. He tells us "the Sabbath was made for man." In interpreting the meaning and scope of this statement we shall again have no difficulty in perfect agreement. None of us will assert that it was made for man's body alone, or for man's intellect, or for man's spiritual nature, but for all of these combined—for the whole man, body, mind and heart. For the body, that it might have that periodic rest from toil which is essential to its highest good; for the mind, that it might receive suitable instruction in its relations, duties, destinies; and for the heart, that it might enlarge its affections, exalt its motives, purify its sentiments by the worship of Almighty God. Doubtless the spiritual element in Sabbath observance is far more important than bodily repose; but in the highest sense the Sabbath is kept sacred only by him who spends it in the interests of his whole being. The ultimate end of the Sabbath day is man's spiritual perfection; but in attaining this he must ever keep in view a sound mind in a sound body. If, in the imperfect conditions of human society, an individual is compelled to neglect one or the other of these elements of his being, he should always subordinate the lower to the higher, the body to the soul. I do not mention these principles to enlighten you, but to refresh your minds with certain well known truths, that we may gain a common stand-point from which to consider the advantages or disadvantages of a specific mode of propagating the Gospel.

Here, then, we all agree, that man's spiritual culture is the highest end of the Sabbath day. Now how best can the Christian Church secure that spiritual culture? How can we best reach mind to instruct it, and hearts to inspire them with worshipful emotions and reverential obedience to God? Just here we must not overlook one fact, that some social conditions are more favorable to success than others. Just as certain states of the atmosphere are conducive to the production of a harvest, so certain social surroundings are favorable to the growth and culture of the religious affections. This, I take it, is the vital point in this discussion, namely, the conditions best adapted to the spiritual improvement of the individual and of society, and how to preserve them. What are these conditions? None of you will deny that they are outward quiet and repose. A hurricane is no atmospheric condition for ripening grain, neither is a social hubbub, a tempest of secular excitement, conducive to a work of grace. Take away the social order, peace and restfulness from the Sabbath day, and the conditions are gone in which we can best benefit our fellow men religiously. The higher qualities of human nature do not grow in a storm; they are the product of peace. Spiritual excitement is beneficial only when stupor and moral death have settled down upon communities; and we do not oppose them, in their proper time and place, as indeed we are not referring to these in our remarks, but to those outward, secular, and irreligious excitements that make soul-culture impossible. If man is to grow in grace, and the knowledge of the truth, he must have quiet; and if communities are to be imbued with religious sentiments, and brought into obedience to conscience and God, they must have a day free from secular noise and convulsions. It is the outward repose of our Sabbath day that makes it so subduing, so powerful for good. In that quiet, thought germinates into piety, feeds healthy feeling, and lifts the soul to God in praise and prayer. When the drowsy world wakes to greet the holy day, the unwelcome peace, the strange stillness, the repose that rests on everything, come down on the conscience and the heart of the public with an influence that thrills it like a judgment day. It comes like the Spirit of God—we know not where; it goeth—we know

not whither. But it leaves behind a holy impression that, at least, creates a tendency to think of Him who gave us being.

Now, in such heavenly quiet we have the very best conditions for spiritual instruction and worship, and while these conditions are secured society is safe. There is nothing that demagogues and social agitators fear so much as this sacred calm. They cannot make headway against its current, and hence they hate it instinctively, and combine to break it down. They know too well they cannot succeed in their nefarious designs while these outward conditions remain that compel passion to yield to calm reflection. I know no social conditions that should be dearer to society than this sacred repose of the Lord's day.

And now I have reached the point at which I have been aiming, in all I have said, namely, What is the practical effect of a Sabbath camp-meeting on this peculiar outward restfulness? By practical, I mean actual, historical. I might idealize a Sabbath meeting in the grove, which might have no injurious effect at all. I can imagine a gathering which would be beautiful to men and angels. I know of no more captivating surroundings than to wake in the woods to the sweet influences of the Lord's day, and spend it among the whispering trees, in talking of our heavenly home, in worshipping God, and singing the sweet songs of Zion, with birds and angels as auditors, or as a part of the jubilant chorus. And if the thousands would come on Saturday, and stay in such a frame as this until Monday morning, and the outside world let them alone, and gather in their own places of worship, and if all the sounds of trade were hushed, and forethought had provided for human wants without the irreverent dickerings of business, I should not have come before you with this essay, or stood as an advocate against our modern practices. But this is all ideal; he real is far different.

What are the facts? To those who abide in the grove, possibly, a spirit of praise and prayer to be commended. But go outside, open your eyes and ears, and take in the scene. The whole country is astir with excitement. Even distant cities are pouring out their processions that move to the house of God, quiet, reverential, composed, drinking in the spirit of the day, but just such motley multitudes as throng a muster, or rush pell-mell to a menagerie, or crowd the avenues to a picnic for gain or pleasure. And the sad feature of the occasion is that the same spirit rules the hour. The jest, the laugh, the shout, the mocking song, strike their discords on the Sabbath air, and over a section miles in extent break up that holy calm, that priceless boon of society of which I have spoken. Who can estimate the wound given, in the name of religion, to all that region? Who can tell the loss in holy reverential feeling to the thousands who stay at home, and witness the sacrilegious show? One such Sabbath will cause a waste of that sacred sentiment of sanctity that months of earnest preaching cannot repair. Call it but a sentiment, if you please, but it is none the less important because it is a sentiment. The most valuable possessions of society are sentiments. An ultimate analysis will prove it. Take away the sentiment of loyalty, and your government is but a rope of sand. Take away the sentiment of home, and society is remanded to its primitive elements. This sentiment of Sabbath sanctity is the only safeguard we have for those conditions that favor our spiritual good. Without it law is powerless, for law rests upon it. The whole superstructure of law, that guards our rights as Christians, is based upon this sacred feeling. We have no reverence to spare in America for what is rational and right. Irreverence is our great peril. Our national ruin will come, if it come at all, from a loss of sentiment for what is good. This reverence for the holy Sabbath is a product of all the righteous past, is now deeply seated in the American mind, and ought to be guarded and cherished as one of the most priceless gifts of Christianity, the corner-stone of our liberties, and unity as a nation. Any apparent success to the Christian Church purchased at its loss would be a transient good exchanged for an irreparable calamity. [To be continued.]

CORRESPONDENCE.

SOUTHERN METHODIST CORRESPONDENCE.

BY NOTES.

The preachers and papers of our Church are beginning to speak out, and let our Southern people know something of the schemes of Roman Catholicism to destroy the common school system, and secure the control of our colored population. Some weeks since Dr. W. Harrison, of Georgia, gave stirring notes of warning, through the *Southern Christian Advocate*, of the insidious treatment of Methodist ministers by a priest in Atlanta, Ga., and that the secular press of that section could not be relied upon to represent the affair correctly, and that the great battle being fought in Europe between Popery and Protestantism must also be participated in by our people.

Dr. McAnally, of the St. Louis *Christian Advocate*, has recently given more than a column to the political association known as the "Catholic Union." The Doctor says, "whether the Catholics are or are not favorable to the Democratic party is more than we know;

but if it becomes generally understood that they, as a body of professed Christians, are identified with that, or any other political party, it will not advance either their own or the party's interest." He closes thus:—"Of one thing, however, we were Protestants now, and those who may be alive twenty years hence will likely realize the importance, and feel the force of the warning we give, namely: 'If we abandon in this country our common school system, imperfect as it is, and adopt a real, or semi-eclesiastical, or Church system of education, then the multitudes of men and women in the Catholic Church, under vows of perpetual celibacy, and also of entire consecration and devotion to the Church, are so great as to give the Catholics a vast advantage over others; and then may be fulfilled the prediction, uttered more than twenty years ago in a Catholic paper published in this city, that 'if the Catholics ever gain (which they surely will do, though at a distant day) an immense numerical superiority, religious freedom in this country is at an end.' So say our enemies; so we believe."

The *New Orleans Advocate* of Sept. 16th copies Dr. Marshall's response to a Vicksburg paper, which recently ridiculed the law closing saloons on Sunday. The editor thinks it applicable to many other localities. The Doctor says the theory of the appeal of the paper's article was "blue laws" and "Puritanism," because "these things are revoltingly distasteful to Southern sensibilities." He asks the sapient editor if the Lord's day is an institution of New England origin, invented by the Puritans, and ordained by the code of Blue Laws; "if Moses was a genuine Yankee; and if we Southerners are under no obligations to respect a Puritan Yankee God?" and "ought the Blue Laws of Mr. Sinal in Puritan land, called in the Boston Primer, 'Ten Commandments,' to be enforced by the Mayor of Vicksburg, Mississippi. He gives a graphic picture of the ruin wrought in France by the mad reign of Democracy, and disregard of the Sabbath, declares that our civilization springs from our Sabbath, that it is the tree of life for the healing of the nations, and that no nation can survive contempt for the Sabbath; and adds, "and yet we are told, along the street, that Democracy will lose ground unless the saloons are opened on the Lord's day! If Democracy lives alone by drinking saloons, then down with Democracy—down, forever down, eternal fathoms deep! No party, no government, no constitution, no laws, no Church, no civilization is worth preserving at the price of the ruin of the morals and slaughter of the souls of the young men—the flower, the hope and the heart of our people. Open saloons on Sunday is the open gate to hell."

Dr. Marshall has long been one of the most wealthy and influential citizens of Vicksburg, and for many years a prominent member of the Mississippi Conference. He was an ultra Southern man during the war, and took an active part in providing for the wants of the soldiers of his State. I think the Republicans gave Mississippi the law which, if enforced, will greatly reduce whiskey-drinking and bloodshed. If Democracy depends upon the whiskey-ring and Roman Catholicism for success the consistent Christians of all Protestant Churches must repudiate Democracy.

Dr. Summers gives the second page of the *Nashville Advocate* of this and last week to "Ecumenical Methodism." The fraternal discussion waxed warm. Strong men, who have not hitherto committed themselves on the question, now come out over their own signatures, and openly defend the good, growing cause. As sure as grace reigns it must prevail.

Remarkable revivals have been prevailing in the center and north parts of Alabama for the past few weeks, above 500 conversions being reported in one letter from six points; at one railroad village 150; one pastor reports 100 children baptized, and two-thirds of the families of his charge have family prayers. Revivals have not been so extensive in this portion of Tennessee as hitherto.

The Tennessee Conferences will both convene in two days; yours in this city, ours in Fayetteville, on the southern border of the State. For years both bodies have been in session at the same time, I think, but never at the same place. I regret being absent during the stay of Bishop Bowman in Nashville, as I greatly desire to see and hear the Bishop.

Bishop Haven and Dr. Rust were to attend the Conference, and participate in the dedicatory services of the new hall of the Tennessee Central College on the 7th inst. Dr. Braden has just conducted me through the spacious building, which is well arranged, and has ample accommodations for 149 students in dormitories, study and recitation rooms.

The Vanderbilt University Chapel was dedicated October 4th, Bishops Paine, Doggett, Wightman and McTyeire, and Dr. McFerrin and Deems taking part in the ceremonies. Bishop Doggett preached at 10 A. M., from "the powers of the world to come," Heb. vi, 5, or "the dynamics of the Gospel." At 3 P. M. Bishop Wightman discoursed on Col. i, 17, "by Him all things consist." Christ crucified was the chief, central object presented in each sermon. To-day the inaugural ceremonies occurred. Addresses were delivered by Gov. Porter of Tennessee, Dr. C. F. Deems of New York, and A. A. Lipscomb, D. D., late Chancellor of the University of Georgia. I think Bishop McTyeire installed the

four faculties of twenty Professors, and Chancellor L. G. Garland, in a manner to assure us that he was well fitted to fill worthily his responsible position.

On the 2d inst. we witnessed a popular demonstration of respect to the memory of President Johnson. The street pageant was the largest and most imposing ever witnessed here, a significant feature of which was the promiscuous commingling of the soldiers who were contending against each other during the late war, prominent among whom were Generals Penneycker and Chatham, riding side by side. Hon. Joseph S. Fowler delivered the eulogy at night.

Dr. Summers, in the *Advocate* of last week, has an appreciative notice of "Our Next Door Neighbor," Bishop Haven's Notes of Travel in Mexico. The timbers of the spirit of the new Methodist Episcopal Church in Nashville tower high above the substantial edifice below. The work progresses rapidly of late. Rev. J. A. Lansing selected a very eligible site in the growing part of the city. Let him have all the aid he solicits during his visit to the East.

Nashville, Tenn., Oct. 5.

OXFORD WORTHIES.

A little oddly, it was reserved for a "Churchman" to call attention to the fact that the battle of Bunker Hill fell on Wesley's birth-day, the doubly important seventeenth of June. At the first annual meeting of the New England Historic Genealogical Society a very interesting paper, entitled "Oxford Worthies," was read by E. R. Humphreys, LL. D., of Boston, in which the fact was noted, and a most appreciative tribute paid to the founder of Methodism. We make room for the following extracts:—

"We all recently witnessed, or took part in a grand centennial celebration on the 17th of June. That same day well deserves to be held in lasting honor and grateful remembrance, not only by the professed followers of his Church system, but by every true, broad-hearted Christian, the wide world over, for on that day—172 years ago—was born John Wesley.

"Any allusion to Oxford worthies would be equally incomplete and unjust that should omit mention of one who not only acted a most important part in the religious history of Oxford, of England and of America, but whose deeds do verily live after him in every quarter of the world. For not alone in the cultivated communities, and beneath the lofty domes of our city churches, but in the log huts and rough meeting-houses of far-off settlements, west and east—in Australia and New-Zealand, in Caffreland, and in the isles of the Pacific, the name of this man is to-day a loved and honored household word, and his followers are justly recognized as among the bravest and most devoted mission soldiers of the vast and various army of the Cross."

"About the same time began, for mutual improvement, the meetings of that small company of college students which were destined, under providence, to lead to such wonderful results in the world's religious purification and progress."

"Even, did time permit, it would be a very unnecessary task to relate the history of John Wesley's life and labors. They are recorded on tens of thousands of living monuments, wherever civilization has penetrated and Christ is preached! Myself an English Churchman, I hesitate not to avow that Oxford and our English Church owe a deep and lasting debt of gratitude to JOHN WESLEY! For, at a most critical time, when lukewarmness, licentiousness, and false philosophy were, each from a different quarter, making insidious and dangerous assaults upon her, John Wesley was the honored instrument of arousing the hearts of English Churchmen to a sense alike of their danger and their duty! Had it not been for him and his labors it is most painful to think into what a condition England and her Church would most probably have fallen. Many writers and divines have regarded the rise and progress of Methodism as an injury to our Church; but such narrow views seem to be on a par with the ideas of those misguided statesmen who, a century ago, with their even more misguided monarch, thought that the increasing power and prosperity of New England were incompatible with the welfare of Old England."

"Among all the illustrious names of Oxford worthies, ancient and modern, not one is illumined with a brighter and holier halo of renown than that of John Wesley, the reviver of pure, practical religion."

Judging from an extended report in one of the Boston dailies, the whole paper must have been one of rare interest, and we are glad that the author has prepared it for use as a popular lecture. The Doctor's own experience in the English universities qualifies him in an unusual manner to represent their historic worthies.

REMINISCENCES OF DR. FISK.

BY REV. S. NORRIS.

The allusion to Dr. Fisk by the remarks of Sister Thomas called up some fresh recollections of the Doctor in the early days of his ministry, when he was mostly known among the brethren by the familiar title of "Brother Wilbur," or "Brother Fisk." I thought of our joining the New England Conference together, in 1818, and of the mutual personal intercourse we enjoyed for several of the first years of our ministry. I probably had a better opportunity to form a correct idea of his preaching, and of his habits as a pas-

tor, than any other preacher now living.

His first appointment was to Craftsbury, Vt.—entirely new ground. He there gathered a Society, almost if not wholly of new converts, numbering 92 members, which he reported to the ensuing Conference. Two years after that, in the year 1821, my name was read out for Craftsbury, while Brother Fisk, with much impaired health, took a superannuated relation, and retired to his father's, at Lyndon, to rest and recruit his strength. That being so contiguous to Craftsbury (only about a half day's ride), he needed no pressing invitation, as returning health permitted, to visit his former field of labor and salute his devoted children. This he did, both in the fall, and the ensuing spring, making them a visit each time of several weeks. It was on the occasion of these visits that I became most acquainted with Brother Fisk, the character of his preaching, and his habits as a social friend and pastoral visitor; and I must say, taking him all in all, that he was the most perfect model for the sacred profession that I ever have seen.

If it be asked in what respect this excellence appeared, I answer, first, he was more than others seemed always in a mood for holy duties; secondly, in his intercourse with the people he was more careful to restrict the indulgence of worldly conversation, and in his pastoral calls especially, to close the interview with a strictly religious conversation and prayer. While he was free to converse on secular affairs, at proper times, he was very unwilling to be defeated by designing men, in his object of introducing the subject of religion into the conversation. We all know how hard it is some times to do this without seeming to be abrupt, but Brother Fisk would make the attempt, and I believe generally succeeded. I knew him once to terminate a worldly conversation and take up the subject of religion, in a very easy way, by the brief remark, "so much for the body; now for the soul." His family praying was peculiar. No generalizing, or wandering, but definitely suited to each adult case by name.

In preaching he excelled in the choice of his texts, as adapted to the condition of the people. To give one instance, out of many, after an absence from pastoral care for two years, on meeting them for a visit, his text was, "I have no greater joy than to see my children walking in the truth."

Brother Fisk was a man hard to forget. Seeing him once, you seem all ways to see him. Though fifty-four years have passed since the event alluded to transpired, yet they seem as fresh as if yesterday; and though he has been in his final rest for half of a common life time, and many of his spiritual children have doubtless met him there, I trust the rest of his friends, in God's own time and way, will also join him, with all the redeemed millions to praise God forever.

Brooklyn, N. Y., October 15, 1875.

ALEXANDRIA, VA.

Not quite the least among the thousands of our American Israel is the staid and quiet city of Alexandria, Va. Though little, it is ancient, and honorable, in the history of our country and of Methodism. The church of which Washington was a communicant and vestryman stands here, and it is still a prominent place of worship; and there is standing also, in a ruined condition, the house to which I have been told he took his bride after the wedding festivities. The Braddock House, where the unfortunate General of that name made his headquarters, before his fatal campaign, is now a part of Green's Mansion House. The house in which the gallant Col. Ellisworth was killed has since been burned, and in rebuilding has been converted into a handsome business house. At that time, and all through the rebellion, this was a point of special interest, which thousands of surviving soldiers will remember while they live. Not far away was Camp Conventual, and beside it Camp Parole. No trace of either remains, and their former inmates could not perhaps point out their location. One ancient institution of Alexandria, and famous in its day, was torn to pieces by Yankee soldiers, and there is no talk of rebuilding it—the "slave-pen." Probably you have seen some relics of it in Boston.

One hundred years ago this coming month of November, William Watters, the first native of this continent who became a Methodist preacher, made this a point on his Circuit. His journal thus records it:—"Mr. Rankin, still thinking that Fairfax Circuit was the place for me at present, I set off with a Christian friend, and began the Circuit in Alexandria." Over a quarter of a century afterward (in 1801) Watters was stationed here, and again in 1803 and 1804. About 1806 they built the church which, with some modifications, still remains. Long before the war a separate church for the colored people was erected, which is now a station in the Washington Conference. About 1830 a Methodist Protestant church was built here, which is now a mission. About 1852 the M. E. Church South built a church, which is now in a flourishing condition, and has for its pastor a nephew of Bishop Waugh.

Alexandria, Va., October 12, 1875.

CENTRAL TENNESSEE COLLEGE.

On Thursday last, Oct. 7, the new building connected with Central Tennessee College was dedicated, and, as one of the Bishops remarked, it was a "grand day in Zion." The event was

not widely known, nor anticipated to any great extent hereabouts, but there was at least an intensity of gratitude and rejoicing seldom witnessed on such an occasion. To those who have toiled early and late in the dark hours, who have pressed on in the darkness, and through no ordinary discouragements, it was a glorious day; and as they looked on that scene they could well say, "how wondrously God works!" The chapel of the college was filled, and many could not get in. Some, I imagine, were present who would not have been seen on such an occasion five years ago.

As I looked on those more immediately interested, especially the students, and witnessed their deep interest, I thought, "this work pays." It may seem slow to us, but it is not as slow as we think, for we get impatient concerning this educational work in the South. The wonder is that so much has been accomplished. After the opening services Bishop Haven spoke briefly. He was impressed with the scene before him, and the change that had been wrought in a few short years. He spoke hopefully of the work, and left words of counsel and encouragement. Bishop Bowman gave a practical and interesting address on our educational work, which I cannot even attempt to sketch. He was followed by Dr. Rust, whose heart was full, and whose only difficulty was the "holding back." His few words were full of inspiration for harder and nobler work.

Interesting remarks were also made by Professors Spence and Bennett of Fiske University, Dr. Phillips of the Baptist College, Judge Caldwell of Shelbyville, Rev. C. Pickett, and Father Watkins, one of the pioneers in the work in this city.

After remarks by Dr. Braden, President of the College, singing and prayer, the congregation proceeded to inspect the new building, which is of brick, a fine, substantial structure, 45 by 90, four stories in height. There are now four substantial brick buildings connected with the institution.

The year opens encouragingly, all things considered. Much has been done, but more, we trust, by the blessing of God, is to be done in the future.

HOLBROOK.

Nashville, Tenn., Oct. 9, 1875.

Our Book Table.

James R. Osgood & Co. issue, in a very beautiful form, with wide indexed margins, VICTORIAN POETS, by Edmund Clarence Steadman. The essays appeared originally in *Scribner's Monthly*, but they have been enlarged and harmonized with each other, securing the unity and chronological order required for a connected treatise. The subject is an interesting one, and the writer is fully equal to his delicate undertaking. It is far more difficult to weigh the merits and to discriminate the permanent creations of a modern poet than those of a previous age. Time is itself an unquestioned arbiter of literary immortality. Mr. Steadman professes a well-trained mind, with rich poetic sensibilities, to enable the inexperienced reader to form a clear apprehension of the development and progress of the poetic art during the last quarter of a century, and of the substantial merits and significant peculiarities of the chief writers in verse, from Walter Savage Landor down to Algernon Charles Swinburne. An age that numbers in its census Elizabeth Barrett Browning and her husband, Thomas Hood, Matthew Arnold, Alfred Tennyson, Dante Gabriel Rossetti, and William Morris, is certainly worthy of being considered an era by itself, and may be profitably compared, as an intellectual study, with that of the grand Elizabethan era—the classic period of English verse. The volume will afford another excellent text-book for our higher schools, in the commendable zeal of the present hour to study intelligently English literature. The analyses, as well as criticisms of many of the poems of the writers reviewed, will be of special service, as well as interest, to young readers.

From the same house we have the initial volume of a new and charming edition of Hawthorne's works. The opening selection for the new series is the very popular and characteristic one—THE SCARLET LEVER. The volumes are published in a miniature quarto, about the size of the "Classic" series. Type, paper and binding are in beautiful harmony. The volumes are sold for \$1.25. This will be a favorite edition with young readers.

As heretofore announced, Scribner, Armstrong & Co. publish, as their latest volume of "The Brice-Brace Series," PERSONAL RECOLLECTIONS OF LAMB, HAZLITT, AND OTHERS. The "others" were the familiar literary associates of these well-known writers. This volume is, perhaps, the most attractive of the series, although embodying the most familiar characters. We are never wearied reading after, or of Charles Lamb. Hazlitt's literary criticisms embraced a wide and brilliant circle of the wits, poets, and politicians of his day. His estimates of character and intellectual quality form pleasant and profitable studies. The book is, as its predecessors have been, a very entertaining one.

A capital book for the reading of young preachers (and, for that matter, for the older ones also), is Mr. Spurgeon's LECTURES TO MR. FRODOEN, published by Sheldon & Co., and for sale by J. H. Young & Co., Cornhill. The volume (12mo of 297 pp.) contains a selection from the addresses delivered to the theological students of the Pastors' College connected with the Metropolitan Tabernacle, London. They are incisive, profoundly and aptly illustrated, marked by excellent sense, and made effective by the happy manner in which the various topics are put. It is one of the most interesting of Mr. Spurgeon's works, to our taste, that we have examined.

The same house publishes, in a neat volume, the last work from the pen of Mrs. Annie Edwards, which has attracted such a favorable attention while passing, as a serial, through the pages of *The Galaxy*. It is entitled *LEAH, A WOMAN OF FAITH*; and is a romance of much power, picturing some of the strongest features of modern society.

S. W. Tilton & Co., Boston, publish, in colored paper covers, in quarto form, with quaint and attractive cuts for children, THE STORY OF OLD MOTHER HEBERDARD, AND SOME RHYMES TOLD BY MOTHER GOOSE. The story never wears out with the youngsters, and the cuts can be read before the alphabet is learned. The volume has an additional interest in the plain and illustrated

lessons it gives for boys and wood carving, showing how readily, and at so small an expense, children can develop their ingenuity in fashioning many beautiful ornaments and toys.

Porter & Coates publish another volume of their "International Series" of carefully selected fictions, entitled CASTLE DALY, by Annie Kearny.

We have been pleased with a cursory examination of the ELEMENTS OF ENGLISH GRAMMAR, by S. W. Whitney, A. M., published by J. W. Schermerhorn & Co. It is condensed, and yet simple enough for young pupils. It is clearly and logically arranged, and affords an excellent text-book for beginners. Every principle is well illustrated, and established in the memory by exercises. Questions are appended.

Mrs. M. A. Donnellon, the authoress of "Opposite the Jail," has written a pretty and tender little story, entitled SUNSHINE COTTAGE, which is handsomely published by Henry Hoyt. The volume is full of incidents, perhaps a little too sensational, but quite entertaining, and including the best of moral and religious lessons.

Scribner, Armstrong & Co. have issued the latest prose work of Dr. Holland, which has been one of the strongest attractions of their monthly during the last year—a story of today, entitled SEVEN OAKS. It makes a stout duodecimo, and will enjoy, in this form, a wider reading than before. We shall speak critically of it hereafter.

FIRST BOOK OF ZOOLOGY. By Edward S. Morse. New York: D. Appleton & Co. Not purporting to be a systematic treatise on the science, this little book takes up only a few groups of animals. Its object is to give the pupil an introduction to the simplest parts of the work of a practical naturalist. To observe animals in the field, and to collect, preserve, and arrange specimens, are things which any tolerably smart boy can do, and almost any boy will do, with a reasonable amount of encouragement. A book like this, put into the hands of a wide-awake boy, will do much towards converting his aimless rambles into scientific explorations, his heterogeneous curiosity-shop into a systematic little museum, and the young savage himself into a young naturalist. The groups of animals treated most fully in this book are those in which the young naturalist can, as a rule, most easily make collections—mollusks and insects. The figures are nearly all new, and display the characteristic accuracy and vivacity of Prof. Morse's pencil. An important feature, in an educational point of view, is that the figures are drawn with a small number of lines, so that the pupil can easily copy them. To teachers the book will prove faithful in suggestions; to children, delightfully instructive.

W. N. R.

The Messrs. D. Appleton & Co.'s AMERICAN CYCLOPEDIA (new edition) is one of the greatest literary enterprises of the age, and deserves special attention and study by all interested in the character and progress of American literature. This edition of the Cyclopaedia is, in fact, a new work. Most of the articles of the old edition retained in it are re-written and carefully revised, and the entire work printed on new stereotype plates. Much of the matter is entirely new, furnished by an able and experienced corps of contributors, embracing the ablest and best writers of the age on the subjects of which they treat. No cost or labor have been spared to make the work perfect in all its parts, and furnish the reader with all the knowledge, in every department of life, he could reasonably desire or expect in such a publication.

The amount of labor required in the preparation of this work is immense, exceeding that ever employed in any other American publication. In addition to the editors-in-chief (George Ripley and Charles A. Dana), there are four associate editors, thirty-one reviewers, and a corps of contributors consisting of about one hundred persons. Its expense exceeds that of any other American literary enterprise, one hundred thousand dollars having been expended on it before the issue of the first volume; and some fifteen hundred dollars per week are required for the current expenses of the literary department alone, not including printing, binding, and illustration, etc.

Their "Annual Cyclopaedia" is of a character which calls for gratitude from every American reader—unlike the preceding, but appropriately following it, furnishing us with a mirror in which we behold a panorama of life's changing and busy scenes, and the results in all fields of human thought and effort. It now embraces fourteen years. Their great movements and work, in all departments, are here spread before us.

We have not space to notice the numerous publications of this great enterprising house. Their "Pictureque America," one of the noblest works of art ever issued in this country, and a work of a monumental character, is the highest style of literary genius. They have now in preparation, and will soon issue "Pictureque Europe," which, if possible, will exceed, in the elegance and richness of its engravings, anything preceding it. Profoundly grateful should we be to this publishing house for furnishing the public with so much thought and useful knowledge, in giving it so much of the elegant and beautiful in the world of art.

A.

LITERARY NOTES.

Rev. John S. C. Abbott has just written up "Christopher Columbus" for a volume of his "American Pioneer and Patriot Series." The announcement of this comes to stand at the same time with a telegram stating that the Vatican Council is to re-assemble, and that the Jesuits are agitating for the canonization of the deceased American "patriot."—Randolph & Co. are to publish a book, entitled "Little Lessons for Little Housekeepers," in which elementary instruction will be given in many important problems of domestic economy.—Lord Houghton, a man whose English papers satirize as having a most unbounded passion for the acquaintance of literary, political, and social celebrities, and who is himself an author of considerable merit, is at present in this country. He is receiving attention from the persons he most desires to meet, and a few days since was entertained by Bayard Taylor at the Century Club in New York.—Scribner, Armstrong & Co. have just published a history of Persia, from the earliest times down to the Arab conquests. The volume is one of a series treating of the ancient history of Eastern countries, and contains the record of the most recent and reliable investigations by competent scholars. The volumes already published are "Egypt" and "Assyria."

NEW MUSIC. Published by O. Dison & Co.: "Scrap Book," by W. A. Briggs, Leo Pres. S. Gervais, arr. by Ed. Aronson; "Knights of Pythias Quickstep," by G. M. Otten; "Won't You Kiss Me, Little Darling?" by G. W. Persley; "Gold, Gold, Gold," comic song, by G. W. Hunt; "My Father's Home," by F. Gumbert; "Let Me Dream of Happy Days," ballad, by Hamilton A. Ide.

The Christian World.
MISSIONARY DEPARTMENT.
"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.
BY REV. R. W. ALLEN.

THE GREAT NEED OF THE MISSIONARY CAUSE.—What the missionary cause especially needs to-day, is funds. The time was when it needed open doors to heathen countries; now the whole heathen world is thrown open to us. Once we needed more laborers for the foreign work than were available; now there are more offering themselves for this work than can be employed. Hundreds of additional laborers could be sent to the foreign fields at once, if we had the funds to meet the expense. The call for more laborers from all points in the foreign work is pressing. Our missionaries there are pleading with great earnestness for more help; the fields, they say, are white, ready for the harvest, and we must have more laborers to gather the whitened harvest. Now, what shall be done? Friends of Christ, what shall be done? Shall the missionary treasury be embarrassed with debt at such a time as this? When God is opening the world to the Gospel, shall the Church withhold the means for sending it to the wretched, perishing nations? God forbid. You have the means. God has blessed you with an abundance of this world's good, and He has done it that you might be able to supply the destitute and perishing with the means of grace. Under such circumstances there is peril in withholding from the Lord's treasury.

WILL THE HEATHEN PERISH WITHOUT THE GOSPEL? How often is this inquiry made by multitudes who are doing little or nothing for the salvation of the heathen! Bishop Pierce of the Methodist Episcopal Church South, has well said, the real question is not, Will the heathen perish without the Gospel, but, Shall we be saved if we refuse to send them the Gospel? This is the real question before the Church of to-day, and it meets every professing Christian. Look at the command of Christ, "go ye!" But does it not mean ministers? Yes; it means ministers, and every Christian. It means, go ye, every one, every Christian, not one exempt. But how can I go? My circumstances are such that I cannot leave. Then send by others. Go, or send you must! Go ye. Hear it, ye professed followers of Jesus. With what accent does it fall on thine ear, go ye? Will you obey?

MEXICO.—A new church has been opened at Puebla, Mexico, Rev. C. W. Drees and Rev. John W. Butler preaching on the occasion. Brother Drees writes:—

"All passed off quietly, although there had been serious threats. The government furnished us ample protection. . . . That we have been able without any disturbance to open a Protestant church side by side with a Roman one, and that in an ancient convent in the city of Puebla, is a great triumph, greater than you can well appreciate. Many people express their surprise at what we have been enabled to accomplish. It is the Lord's doing, and marvelous in our eyes."

JAPAN.—Twelve missionary societies, English and American, work in Japan. One hundred missionaries, including the ladies employed, are residing in Yeddo, Yokohama, Kobe, Osaka, Nagasaki and Hadodadi. In five of these cities Christian Churches have already been organized, whose united membership is about two hundred. A restriction still exists which prevents the missionaries from journeying more than 25 miles from a treaty port, still the Scriptures and religious works are sent without restriction over the land, carrying light and salvation to many hearts. Christianity is taking a strong hold of the people, and must triumph in that country.

THE MADURA MISSION. Southern India is doing a great work in the field of its operations. Additions are constantly made to their number, and a Brahmin youth of promise has recently been converted. Rev. Mr. Kendall writes:—

"The great work now in progress in Great Britain, under the direction of Mr. Moody, stimulates us here. Every account of revivals in England and America stirs us up to more diligent effort. May we soon see the power of God manifest from on high."

MISSIONARY NOTES.
The Chinese Mission chapel in San Francisco is crowded all day on Sundays.

Rev. W. E. Newton, of the Michigan Conference, is appointed missionary to India.

What is my duty to the heathen? Have you seriously considered that question?

Do you pray daily for the conversion of the heathen?

Do you give of your substance to the missionary cause as the Lord prospers you?

Rev. Dr. Witt C. Challis of the Detroit Conference, has been appointed a missionary to Bulgaria.

Dr. Maclay and family landed in Japan June 12, 1875. They now use the Japanese language with great fluency.

PROFESSOR MARSH AND THE INDIANS.

We have read the candid and thorough statement of Commissioner Smith with great interest. It has confirmed us in the suspicion already entertained, that whether consciously or not, Prof. Marsh has been doing the Indian Bureau a great wrong. We are further persuaded that his reckless statements have been taken up by newspapers to make political capital against the present Indian policy. The charges which were announced with such a flourish of trumpets have fallen singularly flat. More than that, unless Prof. Marsh has more to say than he has yet said, they will recoil severely upon his own head. We said, a few months ago, that, in our judgment, the course of the Professor was only part of a plan by which to ingratiate himself into the favor of Red Cloud, and so into possession of the immense beds of fossils of the Black Hill country. We are confirmed in this opinion by the Professor's own words, as quoted by Mr. Smith. They are to the effect that he was not moved by philanthropic considerations, but was simply fulfilling a part of his bargain with Red Cloud. What was that bargain? Manifestly this: If Red Cloud would give him free access to the coveted bones he would help Red Cloud to a better bargain with the government. Then he took samples of flour, tobacco, etc., furnished by the Chief, as ground of complaint against the government, did not even try to verify the samples, carried them to New Haven, kept them there all winter, and in April, tardily, while in Washington on other business, brought the complaints to the attention of the Bureau. If he had taken much stock in Red Cloud's representations, or had been sincerely desirous of helping the Indians, he would not, we should think, have allowed a whole winter to intervene before bringing the matter before the authorities. He probably felt that any time before his return to the Indian country would be time enough to go through the letter of his contract with the Chief.

We are not sufficiently informed to charge upon Prof. Marsh a deliberate purpose, in the interests of his own plans, to injure innocent men. But this much we think is clear enough—the motive for his attack upon the Commissioner, if it was part of a business transaction with the Indians, was questionable, and the manner of it was unguarded and reckless. His charges have been grossly exaggerated, and many of them wholly unsubstantiated by evidence; and we are greatly mistaken if he will not suffer more from the recoil of his own blunders than will the Indian policy suffer from his violent assault. —Interior.

RELIGIOUS ITEMS.

The Young Men's Christian Association of all lands have met in a General International Conference six times, namely, in Paris in 1855 and 1867, in Geneva in 1858, in London in 1862, in Elberfeld in 1865, and in Amsterdam in 1872. The seventh has just closed its three days' meetings in Hamburg, Germany. England and Scotland sent forty representatives, America and Holland each three, France two, and Switzerland and Belgium each one. The second Sunday in November was set apart as a day of prayer for young men. The Associations number in the whole world about a quarter of a million of members. Germany has 9,000 members, Holland 4,800, France 1,100, Scotland 7,000, and Ireland 35 associations.

The (London) Methodist's correspondent, on "Men and Manners in Conference," grows merry over the concealed anxiety of the Wesleyan ministers during the sittings of the Conference, and says of some "who can neither walk nor ride" that they should "be appointed to settle," and then timidly announces his own idea of "a settled ministry, and an itinerancy for evangelistic and aggressive work," but hopes "Cassandra will not frighten him out of his seven senses by awful predictions of destroying the foundations," etc.

Cardinal Manning told at Manchester that to become a Protestant is to slide down "an inclined plane" ending in infidelity; and at Liverpool, recently, Monsignor Capel told his congregation that they were surrounded by "Protestants and heathens," at which his Protestant neighbors are singularly happy!

An article in the *Russische Revue* states that the Sea of Arab is rapidly drying up, and will become a desert of sand.

Forty-four missionaries in the field are children of missionaries. Women endure the missionary work better than the men. Between single men and single women, the advantages are shown to be in favor of the latter.

We are glad to see that the community are waking up to look after our Board of Education and their action on the Bible question. Their decision so grave a question was unauthorized by their constituents, and the snap judgment manner of doing it has no honest nor honorable look. The subject is too broad and vital to be precipitated in that manner by fifteen men, without discussion either by themselves or by the community. If they are sustained by the majority in this city such a procedure was uncalled-for; if not, it was worse than uncalled-for. Follow them up.—Advance.

The agitation of the Sabbath question is generally concentrating attention on Sabbath camp-meetings.

Dr. Franklin wrote to his daughter:

"Go constantly to church, whoever preaches. The act of devotion to the Common Prayer Book is your principal business there, and if properly attended to will do more toward amending the heart than sermons generally can do; for they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be, and, therefore, I wish you would never miss the prayer days. Yet I do not mean that you should despise sermons, even of the preachers you dislike; for the discourse is often much better than the man, as sweet and clear water comes through very dirty earth. I am the more particular on this head, as you seemed to express, a little before I came away, some inclination to leave our Church, which I would not have you do."—November 8, 1764.

Rev. R. H. Bosworth, a graduate of Illinois Wesleyan University, is filling the pulpit of one of the Reformed Episcopal Churches in Chicago.

A St. Paul despatch of October 11 says, "Major Whittle has been joined by Bliss in St. Paul. The crowds attending the services have greatly increased. The Opera House was packed full last night, and 2,000 were turned away, not able to get in the doors, though the lower floor was also opened for another meeting. Bliss dividing his time between the two. Over fifty persons, mostly young men, professed conviction, asking prayers."

Hanson Place Baptist Church has adopted a resolution that "immersion is pre-requisite to the Lord's Supper." The Church did not refer to the text of Scripture that teaches the doctrine of this resolution, and the *National Baptist* says there is no explicit warrant of such an assertion.

The Lutherans of Russia are following the example of the Methodists to escape military service. A large number are on their way to Wisconsin to found a colony.

Bishop Wilkinson, the Missionary Bishop of Zanzibar, has applied to the Provincial Synod of Capetown for permission to resign his mission to the Zulus, and to carry on evangelistic work on the Zambesi.

According to the census returns of New Zealand, there are 127 denominational distinctions in the colony, the appellations of some of which are very quaint. Take the following, for instance:—"Bible Thumpers;" "Unleavened Brethren of Christ;" "Progressionists;" "Old Identity;" "Evolutionists;" and "Calathumpians."

According to the *Cape Mercury*, when Dr. Stewart, who first suggested the establishment of the Livingstonia Mission in Central Africa, returned to the scene of his labors, Lovedale, South Africa, he received a hearty welcome, and a song, written by a native and set to music by a native, was sung as soon as he approached within hearing. One verse ran:—

"From Lovedale long has been thy stay,
Yet from our hearts not once away!
The murmuring Kat had mourned thee gone,
'Twas to the land of 'Livingstone'."

At the revival of religion in Moonta, Australia, in about six weeks not less than 260 persons professed to be converted, and it is believed the results will be permanently beneficial.

The American Seventh-day Baptists have sent a missionary to Scotland.

There are now fewer Baptist churches and members in New York than the city contained twenty-five years ago, though in the interval the population has nearly doubled.

Dr. Hutton, of St. Silas' Episcopal Church, Glasgow, recently preached in the parish church of Clief, in robes of blue trimmed with white fur, said to be the first time any such vestment has been seen in this pulpit since the Reformation.

An association "for the maintenance of purity of worship" in the Established Church of Scotland says, in view of "the most unseemly attitude of sitting in prayer, introducing instrumental music in praise," etc., we are threatened with an entire subversion of our pure and simple worship by professed friends. Some ministers, kirk sessions, Sabbath-school teachers, and young men's associations are either actively or passively conniving at changes and corruptions against which the sound Presbyterians of Scotland have steadily protested ever since the days of Knox. The address loudly calls to all intelligent and earnest Presbyterians to preserve our land from a great evil, with which we are at present so seriously threatened."

The *Independent* (Eng.) speaks of the greatly depressed condition of the English Congregational clergy. Of 2,000 pastors it says that 2,000 receive less than £200, inclusive of rent where parsonages exist, and they are "socially in a position of humiliation which dishonors and discredits the ministry."

At the late Irish Clerical Conference at Maynooth, it was proposed to establish a training school for masters, in view of the enlarged State influence over education, and to obtain such control of intermediate education as to compel their legal recognition by government eventually.

A tomb-stone has been found in Bishop Lincoln's diocese, with "Rev." prefixed to the name of J. C. Jeppington, a Methodist minister. It is in Great Gimbeth churchyard. Where is Bishop Wordsworth?

The University of Pennsylvania has established a musical professorship.

It turns out, after all, that the Bishop

Capers' letter is "genuine," his son, touching for it, and what is more, seems quite happy to do so. He sets all doubts at rest by correcting the post-office address as "Clinton, Tenn.," not South Carolina. The letter, it is said, contains "a well-swallowed first as last."

MEDLEY XXIV.

Thanks to the State Prohibitory Convention for placing a moral issue so fairly before us. Having first wrought in the "Liberty Party," and recently participated in efforts to give stability to a Prohibitory party organization, we come now to look upon the simple nomination of John I. Baker as the most practicable method of appearing at the polls for a moral end. Let electors, thus challenged, come out from the support of either Mr. Rice or Mr. Gaston for the gubernatorial chair, and appear in the preliminary meetings of their respective parties for the nomination of prohibitionists for the Legislature, withdrawing their support from others than prohibitionists at the polls, and a state of things may exist next winter in the State House, analogous to that when Whigs, Democrats and Free Soilers, meeting there in nearly equal numbers, the "Maine Law" was first secured. See to it, you that hate evil, that ballots are at hand in every place for the hour. Ready men should feel called to work all day at the polls, if necessary.

A few weeks since I penned a letter to Rev. Phineas Crandall, thinking to assure him of my continued regard, now that he is so much withdrawn from the observation of those among whom he was wont to labor. In response I received a plainly written reply, such copy as the *HERALD* composers would like to put into type, accompanied by his photograph. The venerable man is now eighty-two years of age, and he writes that by the remembrance of the Preachers' Aid Society, and the care of the elect lady who became in due season his second wife, with a little competency, his earthly stay is comfortable, while he still is trying to lay up treasures in heaven.

Our acquaintance began when he was stationed at Andover, as the successor of La Roy Sunderland. Later we were neighbors for five years; still later I fell into his District, by a new adjustment of lines, and he was my Presiding Elder for three years. Knowing him well in his entire career, through these opportunities, I now put on record my judgment, that he has ever been signally faithful to the Church and humanity in the different positions which, in the providence of God, he has occupied from time to time, and deserves to be held in kindly regard.

The following paragraph, in Dr. Porter's article on the divine call to the ministry of Christ, deserves to be read again:—"Its object is to save men by preaching the Gospel, not merely by set discourses, but by social instruction, testimony, or other measures to influence sinners to believe in Jesus and be saved." Also, in the next paragraph, "the training which is most calculated to adapt one to do this is the best. . . . He must speak to them in their own language. . . . [otherwise] he may interest the select few, but Moody, and the like of him, will draw the crowd." Last Sunday I listened to a scholarly brother, who, in his discourse to a new people, on exchange, proceeded by easy steps, until, quite early in its progress, he gave a personal testimony that pointed and fixed his remarks in the hearts of the congregation. Beyond this it was ineffective preaching, to the close.

"Five words to the understanding," for clearing away some confusion which may yet remain as to the rich experience of Dr. Steele. I have not read "Love Enthroned," nor have all readers of the *HERALD* yet read it. All that has appeared in the *HERALD* I have read with interest. He now gives me this:—"You will find these words, descriptive of what Christ revealed in me. His stood forth as my Saviour, all radiant in His loveliness," etc. Is this paralleled by Wesley? "The testimony of the Spirit is an inward impression on the soul. . . . that Jesus Christ has loved me." Is it not cause of highest thankfulness that in these days of Methodism it is given one, eye many, in the experience of entire sanctification, to testify of the abiding of this testimony, as John Wesley experienced and testified?

"It is said," I have sought with eagerness all that has recently been given to the public relative to Hon. L. W. Pond. The quoted words express the feeling of many who have known him, more or less intimately. I can think no otherwise than that he has been wickedly murdered by drowning in the mighty deep. In their great affliction his family have our heartfelt sympathy. Oh, that he could have been spared to brave manfully the financial storm, with which he was struggling, until it had spent its force! Now that fair name, among the other fair names of Worcester, suffers in the estimation of some. Then he might have preserved it untarnished by clearing himself fully in the minds of those whose confidence he enjoyed. In view of his sad end, it becomes all who are carrying burdens, honorably to-day, to prepare for like sudden termination of their earthly career. Indeed, may we not seriously inquire whether duty calls any to bear such burdens? Is it not better to stop than to go forward in such a race, however much business friends may urge us onward?

Commercial.

THE BOSTON MARKET.
WHEAT—No. 1, \$1.00; No. 2, 95c; No. 3, 90c; No. 4, 85c; No. 5, 80c; No. 6, 75c; No. 7, 70c; No. 8, 65c; No. 9, 60c; No. 10, 55c; No. 11, 50c; No. 12, 45c; No. 13, 40c; No. 14, 35c; No. 15, 30c; No. 16, 25c; No. 17, 20c; No. 18, 15c; No. 19, 10c; No. 20, 5c.
BUTTER—No. 1, 25c; No. 2, 24c; No. 3, 23c; No. 4, 22c; No. 5, 21c; No. 6, 20c; No. 7, 19c; No. 8, 18c; No. 9, 17c; No. 10, 16c; No. 11, 15c; No. 12, 14c; No. 13, 13c; No. 14, 12c; No. 15, 11c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
EGGS—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
POULTRY—No. 1, 10c; No. 2, 9c; No. 3, 8c; No. 4, 7c; No. 5, 6c; No. 6, 5c; No. 7, 4c; No. 8, 3c; No. 9, 2c; No. 10, 1c; No. 11, 10c; No. 12, 9c; No. 13, 8c; No. 14, 7c; No. 15, 6c; No. 16, 5c; No. 17, 4c; No. 18, 3c; No. 19, 2c; No. 20, 1c.
HAMS—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
BACON—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
LARD—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
SUGAR—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
COFFEE—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
TEA—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
SPICES—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
RICE—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
CORN—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
OATS—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
BARLEY—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
WHEAT—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
BUTTER—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
EGGS—No. 1, 15c; No. 2, 14c; No. 3, 13c; No. 4, 12c; No. 5, 11c; No. 6, 10c; No. 7, 9c; No. 8, 8c; No. 9, 7c; No. 10, 6c; No. 11, 5c; No. 12, 4c; No. 13, 3c; No. 14, 2c; No. 15, 1c; No. 16, 10c; No. 17, 9c; No. 18, 8c; No. 19, 7c; No. 20, 6c.
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ZION'S HERALD.

THURSDAY, OCTOBER 28, 1875.

What a young lady did. She became attached to a young gentleman about her own age, in the same Sabbath-school and Church. She quickly apprehended the intellectual promise in him. He was a clerk, and had no wealth in his family. She inspired him to obtain an education. He hesitated, naturally enough, with no earthly resources upon which he could lay his hands to pay his way while at school. She prayed with him, and inspired him to move forward, assured that the door would open before him. She then interested her father, who was a clergyman, in his behalf. Finally, he started for the academy, afterwards entered the theological seminary, and, in order to have a symmetrical training, went to the college, and completed a full academic course. All along his way of sacrifice and endurance the prayers, the faith, the constant cheer and courage of this excellent and devoted girl, with the never failing providences of God, sustained and filled him with an enthusiasm both for learning and the sublime work for which he was preparing himself. He entered the ministry full of hope, and found some of the best pupils of the Church awaiting him. Just as he was ready to share with his ministering angel the fruition of their hopes, with the same courageous and sweet faith, she bade him God speed, and went to heaven; for God called her. She had completed her earthly mission. But her works still follow her. The light of her example still falls upon that earnest young minister's path, though she has been dead many years. Her prayers are still answered in his success. Her enthusiasm for Christ and His work is to him an abiding inspiration. It will accompany him across the oceans, and be a living force and comfort in his heart, under the shadow of the Himalayas.

Are there not other young women who wonder if there is any mission for them? Who can measure the influence upon human society of the unflinching faith and courage of this beautiful Christian girl, whose name the world does not know, and whose apparent circle of influence embraced scarcely any outside of her family and the Christian fellowship of the Church where her quiet and holy life was a constant benediction? If our hearts and lives are consecrated we can touch springs of influence in our daily paths that will reach the ends of the earth.

Not a little earnestness was developed in a late S. Convention, in the discussion of the duty of parents in reference to the attendance of children upon the preaching services of God's house. One brother thought children should not be compelled to go. It would cause such a distaste for the place of worship, he affirmed, that when the child could exercise his own will he would assuredly stay away. Another brother thanked God for a severe thrashing which his father had given him because he refused to attend church. It cured him. He never voluntarily staid away again, and ultimately the grace of the Gospel won him to a sincere love for the sanctuary and its services. The former brother thought if ministers preached shorter sermons, and took more care to interest children, it would tend to attract them to their services, in which impression, however uncomplimentary the terms in which he suggested it, he was not far out of the way. The parent has a serious responsibility upon himself in reference to the attendance of his children upon the public worship of the Sabbath. No violent compulsion is necessary, no rough discipline will ordinarily be required, if the atmosphere of the house is Christian, and the habit of the house is established from the first to attend the Sabbath preaching. The wise parent will recollect that he was ever urged or even asked to go to church; but there never was a Sabbath, when he was at home, that the going to church did not seem the thing to be done, just as clearly as eating his breakfast and clothing himself with his Sabbath suit. It was the law and the love of the house. Every body in it, that was not sick, went. The tide that flowed around his childhood moved towards the sanctuary, and he floated upon it. Ministers were sometimes long and dull. At times watched the wasps, in a memorable old church, about their nests in the corners of the high ceiling; sometimes he watched for "finally, and in conclusion," as "they that watch for the morning," but the staying home from preaching was not a matter that seemed to him to be within the bounds of possibility. By example, by firm and kind precepts, by awakening interest in the service, and talking about it, but not criticizing it afterwards, children may be easily won, without heroic and Solomonian discipline, to the public worship of the sanctuary. We honestly think, however, that ministers, with a little care and thinking, might often, if not habitually, address the little men and women, and thus break pleasantly in upon the weariness of a forty minutes' discourse.

We are forced to accept the painful, but apparently unquestioned and multiplying evidences of criminality on the part of Mr. L. W. Pond. Heretofore his character and high standing in the Church and community have never been questioned. His great financial embarrassment was known, but he still retained the confidence of the public and the warm regards of his friends. It now appears that he has been guilty of a succession of forgeries, and of the fraudulent use of the names of donors upon his business notes. There hardly seems to be any possibility of honorable explanation of these terrible charges now alleged, and the sentiment in reference to his disappearance is that he committed suicide in the horror of his reflections upon the ruin and wickedness that overhung him, or that he has sought to hide himself from the consequences of his wrong doing in some distant port.

tion of the world. It is one of those and illustrations of the deceptfulness of sin, and gives solemn impressiveness to the divine counsel, "wherefore, let him that thinketh he standeth take heed lest he fall." From what height of respect, Christian peace, and opportunity for usefulness has this heretofore honored and esteemed man fallen! There are others traveling this same dangerous and tempting road, involved in pecuniary difficulties. To such, in the shadow of this great sorrow, we earnestly say, Beware of the first false step. One can readily humble pride and confess honorable poverty, trusting in the providence of God; but a wounded spirit who can bear?

The Congregationalist points out a singular and amusing blunder made by Richard Grant White, who is himself nothing if not critical and absolutely correct, at least in his own estimation. In a characteristic article in the November *Galaxy*, treating of the inaccuracies of writers, under the appealing title of "Heterophony," he attributes a large amount of them to "unconscious cerebration," the remainder to "downright ignorance." In his illustration he offers, in his own case, an astonishing example of one or the other of his alternatives. Under the influence of "unconscious cerebration," he seeks to show that men think one thing, and speak or write another. Many amusing illustrations are given of this fact, very familiar to editors and busy writers. But among the incidents he alludes to what he calls a "blunder" in the *Galaxy* of July, 1869, where a writer, referring to the nineteenth Psalm, attributes to Moses, and asks if, "in the words the days of our years are three-score years and ten." Moses meant that the average age of his countrymen was seventy. So much for the writer. Now the critic par excellence, the well informed Mr. White, goes on kindly to affirm that the author of the article never for a moment forgot that David wrote the Psalms (!), but while his mind "thought the name of the Hebrew king and Psalmist he wrote the name of the Hebrew leader and lawgiver!" Evidently, Mr. White has not read Hubbard on the Psalms.

Who has not heard of "Master Rice"? Not exactly the dear, old, kind-hearted Master Marshall Rice, of Newton, but the next of kin to him, Rev. Gardner Rice, formerly of Holliston, but now of Shrewsbury, Mass. On Thursday, October 14, his old pupils, in large numbers, made him a delightful visit. One hundred and seventy-five registered their names, from all parts of the country. Mr. Rice is now seventy-two years of age, and was greatly affected by this pleasing compliment. A fine repast was furnished by the citizens of Shrewsbury to the visitors, and the occasion was one never to be forgotten. His closing exercises took a religious turn, and were tender and solemn, for those present never expected to meet again their old teacher until they reached heaven. May no one of the company be lacking in that most blessed reunion.

A correspondent in Oswego County, N. Y., sends on four new subscribers, and adds, "ZION'S HERALD has, in our opinion, the clearest and best exposition of the Bearer S. S. Lessons of any religious paper. We greatly delight in their perusal."

NOT CHARITY, BUT SELFISHNESS.

It was not, perhaps, a surprising fact that a certain one of the Chicago daily papers should question, during its session among them, the wisdom of extending so much money as is distributed among heathen peoples by the American Board, while such opportunity for charity exists at home; but it was a little unexpected to find the idea set forth, enlarged upon, and endorsed by one of our own city papers, where the grand work of the society is so well known, and where its remarkable history of results by its venerable secretary has been published. This free criticism, however, upon a liberal bestowment of treasure, in accordance with His command, and out of pure love for Jesus Christ, had a precedent in a high religious circle in the days of our Lord himself; for when the much-loving woman broke a precious box of ointment, and poured its contents upon the Master's head, some even of His disciples "had indignation," and inquired, "to what purpose is this waste?" for this ointment might have been sold for much, and given to the poor." These men have had their lineal descendants down to the present day.

There never was a penny offered sincerely to Christ, to be bestowed upon any object for which He has made it a Christian duty to provide, that has been diverted from the poor. It has been, and will always be found that those Churches and those individual Christians that give the largest sums to the great foreign missionary boards are the identical ones that subscribe the largest amounts for home and city missions, for the establishment of preaching places among the masses, for free beds in hospitals, for reformatories and industrial societies, for the freedmen, and for special cases of suffering from disasters by sea and on land. While the Lord, whom we love, appeals to us in the form of every distant, unenlightened idolater, and says, "preach My Gospel to every creature," He confronts us also in every case of local suffering, and says, "inasmuch as ye do it unto one of the least of these My brethren ye do it unto Me." No constant, reliable benefactions, for any great local charities, can be relied upon, year after year, except from those earnest disciples of Jesus who give from an apprehension of their obligation to Him, and scatter their money throughout the whole field which He has appointed. If the hearts of Christian people should become dead to the cries of the unenlightened millions of earth, not the least sufferers would be the indigent and the wretched around us. When the heart is opened world-wide no cry of sorrow enters the ear in vain.

"When I gave my heart to Jesus," said the devoted and lamented David Scudder (who, young as he was, lived long enough to teach and convince many Chinese of the divine character of Christianity, although too early, but not unripe, swept by the flood into heaven). "I gave it to Him to go as a missionary or to serve Him any where." The greater always includes the less. Even Mr. O. B. Frothingham, who affects to believe that religions are ethnic and not catholic, and that, so far as Christianizing the Orient is concerned, the great missionary societies have accomplished nothing, once said, in our hearing, that he was not prepared to say that all the outpourings of money and service had not been justified by the signal examples of moral heroism alone, in living and dying, in sacrifices and unflinching faith, exhibited by missionaries of both sexes, before the eyes of the world, in their efforts, ineffectual indeed, as he believed, to evangelize the Eastern world and the island populations of the oceans. It is too late a day to intimate that small results have followed the last half century of contributions of men and money to foreign missions. Enough has been accomplished in the walks of science—philology, ethnology, comparative theology, mythology, geography, the opening up of long hidden portions of the earth—more than to repay all the money that has been expended upon foreign missions. In its very lowest results, as the forerunner and necessary defense of profitable commerce and mercantile business, as creating, in the instance of barbarous tribes like those of the South Sea and Fiji Islands, desires and tastes for the commodities of civilized people, and multiplying beyond enumeration the markets of the world, Christian missions have made the largest returns for the amount of money invested of any human business transaction.

But if Christianity is a divine fact, and there was an historical, divine Saviour, incarnate upon the earth, Christian disciples are not left to a personal choice in this matter. By all the love and faith they have in their Lord, and by all the obligation they owe to Him, they are compelled to bear forth His Gospel to the utmost of their ability to every creature. It is too late in the world's history to speak of the mild sufferings and slight moral perils of the heathen, as compared with the terrible barbarism to be found in the streets of our cities. Men who have lived in China and India use no such gentle phrases when they speak of the social and individual degradation that they are forced every where to gaze upon. Without light and moral power from without they never can rise. With no social or moral condition is immutable. Light is constantly pouring into the darkest places in our streets. Sainly women are daily carrying a pure Gospel, with all its temporal humanities and heavenly graces, into the abandoned quarters of our largest cities. There are but few souls beyond the sound of Christian bells and the personal approaches of Christian invitations. It is impossible for any great physical or moral want to remain long neglected in our communities. Incomparably more favorable, as to opportunities, is the condition of our lowest and most wretched populations, when compared with the pariahs of India and the lowest classes of Chinese. No movements that we have set in operation at home are resulting in more present or ultimate human benefit than Christian missions are now accomplishing in Eastern fields. Shall a pagan have a broader charity than a Christian? The former uttered the sublime sentiment, "nothing that is friendly to man is foreign to me;" and Christ said, "the field is the world."

TRUE POWER.

All manifestations of force are striking—of physical force, most immediately; of intellectual force, less directly, but more profoundly; of moral power, most of all, to reflective observers at least. In even great material scenes their tacit suggestion of power is the chief element of sublimity. It is not the mere physical mass or contour of the mountain range that makes it impressive, but the idea, however vaguely associated with it, of the force that lifted it aloft, stretching its foundations along the earth, and its summits along the sky. Niagara is picturesque in outlines and coloring, but the thought of the force which precipitates its mighty waters, shaking all the adjacent lands, is the highest source of its poetic effect. The planets themselves would lose more than half their sublimity were it not for the idea of their motions, the effect of force—those motions from which the arch-angels in Goethe's "Chorus in Heaven" imbibe strength as they gaze upon the grand spectacle. Still more impressive are examples of intellectual power. The "Principia" of Newton is sublimer than any planet. The planets were but stepping stones, by which his great intellect ascended for the survey and mensuration of the universe. Airy's and Le Verrier's discovery of the existence, and even the place of a planet which had never before been seen, by mere mathematical calculations, was a more impressive fact than the later telescopic sight there of a most magnificent world.

But moral power, the power of virtue, of character, transcends any such examples. Plato said that the sublimest spectacle in the universe is that of a virtuous man invincibly struggling against overwhelming evils. If so the contemplation of a heathen, how much more to us who believe that the mountains are to melt, and the heavens pass away into nothingness, but the soul of man to survive forever? What is there to-day in the whole history of Christ himself more powerful than the simple moral beauty of His character? His miracles are denied, His doctrines disputed; but His hardest critics bow down in most adoring wonder before His character. Rousseau, in the famous "Savoyard Vicar's Confession of Faith," while arguing away miracles, and the supernatural in general, has written the most eloquent eulogy ever penned on His moral character. Richard Watson deemed it worthy of insertion in his "Institutes." Renan's portrait of Christ is only second to that of Rousseau in admiring eloquence. His enemies are compelled to praise Him in the gates. His character is His greatest, His ever abiding miracle, and to-day holds together His Church more powerfully than anything He ever did or taught. Were it not for that, His enemies might well hope to triumph in these skeptical times. His character is the demonstration of His truth.

And who, next to Christ, in the whole Apostolic circle do we most admire and love? Whose words touch us with most sanctifying and most consoling power? Who, of all human beings, presents us with the best realized ideal of Christianity—who, but St. John, the nearest approximation to Christ himself, the "beloved" because the loving "disciple." It is also a fact, well worthy of remark, that the loftiest of the virtues of Christianity, those least prized by the conventional judgment of the world, or by even the Church in its worldliness, are the most powerful. Its meekness, its humility, its tender charity, its long suffering, its self-sacrifice—these, when embodied in living character, are the true attributes of sainthood and of saintly power. The world is compelled to admire them while it refuses to imitate them. They often vindicate religion, even when it is associated with repulsive errors. What more gratefully redeems us to Romanism itself than the character of St. Vincent de Paul, St. Francis de Sales, Fenelon, or the saintly women among the Catholic Mystics—Catherine Adorna, St. Theresa, Madame Guyon, notwithstanding their dreamy delusions? Whatever their errors of thought, they realize essential Christianity in their hearts, and their sweet, pure, benevolent, suffering lives are the greatest moral power of their Church in the world to-day. Fenelon erred when, reading in his pulpit the interdiction of the Pope against himself, he closed his mouth forever on the subjects of controversy between him and Bossuet; but we know he erred sincerely, meekly, self-sacrificingly, and in accordance with all his religious education. While we forgive the error, we love the more the character of the man. Not in "Telenachus," the "Dialogues of the Dead," and the "Lives of the Philosophers," does Fenelon live to-day, but in his transcendent Christian character. How he towers above the Pope who condemned him? Who among our readers can at this moment recall the name of that Pope? But to whom among them all is not the name of the meek and saintly Archbishop like ointment poured forth? Who doubts that he is higher than any Pope in heaven, or that his influence is more salutary on earth than that of any man who has worn the triple crown of the Vatican? And why? It is because there is somewhat of omnipotence in moral power, in character.

One of the most noteworthy examples of this power is the life of St. Philip, the supreme saint of the Russian Church. Early in the sixteenth century he appeared as a poor and weary pilgrim at the convent of Solovetsk, far up in the frozen North. He seemed to have come only to pray and repose himself, but soon took the vows, and abode there in quiet, humble devotion. He was a man of personal beauty, intelligence and taste. For nine or ten years he was a mystery to the monks, for he aspired to no distinction among them, but held his peace, and consecrated himself wholly to God, as best he could with the feeble lights of that barbarous age and land. When the prior of the convent died, nearly ten years after Philip's arrival, the monks gladly appointed him to the vacant post. He reformed the whole establishment, introducing into it and its vicinity all sorts of improvements—religious, artistic, agricultural and mechanical. He showed himself a man of genius, but a saint in the purity and humility of his life. His quiet moral power enabled him to carry everything before him, notwithstanding the fanatical, the almost savage character of his companions. The mystery of his history remained until he was called by the Emperor Ivan to Moscow, to assist in the councils of the government, and at last to be the Metropolitan of the Church in the capital. It then became known that he was born a noble, of the house of Kolicheff, Moscow—that his mother had early trained him to religion; but as a noble he was bound to serve the Tsar, and his education was partially conformed to that necessity. He became accomplished as a rider, hunter, fencer, as a scholar and a courtier, and in early manhood was presented to Ivan, then a child, who became warmly attached to him. He was the favorite of both men and women in the court, and his prospects of promotion were the fairest, but the pious training of his childhood never failed. He longed for a retired, religious life. He found the Kremlin and its surroundings full of corruption and crime. Assuming the guise of a pilgrim, he wended his way on foot northward,

through "pathless forests," fording rivers, sleeping in the cabins of peasants, and often working for his bread, till he arrived at the Convent of Kolicheff, in the Frozen Sea.

When recalled to Moscow he discovered that Ivan had degenerated almost to heathenism. He had assumed the Tartar costume, and "adopted Asiatic ways," that is to say, Asiatic vices. "He went about the city," says a historian, "ordering this man to be beaten, that man to be killed. The Square in front of the Holy Gate was red with blood, and every house in the city was filled with sighs and groans." Ivan's ecclesiastical counselors had opposed his atrocities. He remembered Philip, as the amiable companion of his childhood, and supposed he should find him a more complacent adviser. Philip struggled against the royal summons, but at last he had to obey, and left his convent expecting martyrdom. Two venerable prelates who had rebuked the monarch's vices were driven away, and Philip was installed chief prelate. But he never wavered in his integrity; he refused to bless the Tsar on public occasions when it would have been a sanction to his iniquities; he entreated him in the palace; he admonished him in the church; he meekly bore intolerable insults from him. Ivan threatened him with death, and he replied, "I am a pilgrim and a stranger on earth; I am ready to suffer for the truth." He was dragged from his church, disrobed of his pontifical apparel, arrayed in rags, and drawn through the streets on a sledge, amidst the howlings of courtiers and soldiers, but also the sobs and prayers of the oppressed people. "Do not grieve," he cried to the latter; "do not grieve. It is the will of God. Pray! pray!" He was cast into a dungeon, chained by the hands, feet and neck, and left a whole week without food or drink; his family and friends were put to cruel deaths; but he was meekly resolute against any compromise of his duty. At last the executioner was sent to him also. "Give me thy blessing," said the assassin, as he entered his cell. "Do the master's work," was the reply of the heroic saint, and he fell beneath the sword. His body (the effect of the soil, probably) was not decomposed, but petrifaction was disinterred and privately borne to his Northern convent, and thence, in the reign of the father of Peter the Great, to Moscow, attended by an immense convoy of ecclesiastics and pilgrims, for the virtues of the holy man had triumphed. All Russia had been struck by the lesson of his devout and long suffering life; he had become the head saint of her calendar. The whole nation went into a sort of penitential mourning on account of his murder; his picture is in every house; his memory in every heart; and, though the superstitions of the country are mixed with the popular regard for him, yet is his holy life the most salutary example, probably, that the religion of this semi-barbarous but rapidly advancing nation knows. He lies in a shrine of silver in the great Cathedral of Moscow; and, says the historian, "on the day of his coronation every Emperor of Russia has to kneel before his shrine and kiss his feet!" That is a scene for the pen of the poet and the pencil of the artist.

Such is moral power—the power of character. "Character," says one, "is the greatest of talents, and also the most attainable, for all can acquire it. In the distribution of wealth, power or genius, God sees it wise to discriminate, for what may be useful with one man may be disastrous with another. But not so in the gifts of His grace, in the virtues which make character, and invest it with unequal power. The lowliest soul may attain to the meekness of Moses, the patience of Job, the charity of St. John, the self-sacrificing heroism of St. Paul."

OUR VIEW OF HERZEGOVINA.

We believe this matter has absorbed entirely too much attention from the press, and have looked upon it largely as a happy subject for the manufacture of news during the dull summer season. But, as it has been so prominently brought into notice of late, we feel inclined to have our say also, which we confess will not be very complimentary. This province is the extreme north-western corner of Turkey in Europe, and extends like a narrow tongue of land up towards European civilization, between Dalmatia on the Adriatic and the Slavonian Provinces of the Danube. These Danubian Principalities were all overrun by the Turk in his invasion of Europe after the Crusades, when he besieged Vienna, and came near taking the great capital, and then walking into Central Europe. It is a thousand pities that when finally driven back he was allowed to retain possession of a portion of these and a protectorate of others, and thus formed Turkey in Europe. The Turk has, in reality, no business in Europe; he is an anomaly there, and ought to be compelled to retire beyond the Bosphorus. But the policy of the allied powers retains him there until they are in a better condition to divide the spoils, or drive him out.

The result of his occupation of these provinces, in any shape, has been their utter degradation and lethargy. Herzegovina is on the very shores of the Adriatic, and can almost look over into the land of the higher culture and power; and still it is unknown, and little less than semi-barbarous. It is a rich and beautiful land of alternating valleys and mountains, and might be flourishing in the agricultural and industrial arts if its inhabitants had not chosen to remain so far behind in the race of civilization. Its people are of divided faith, Moslem and Christian, many of

the latter accepting the belief of Islam, on the Turkish invasion, rather than lose their estates; but, whether Turk or Christian, partly through their own fault, and partly through that of Turkish rulers, they have failed to gather wealth and comfort from their patrimony.

In the bosom of a rich nature, they are a coarse and rude people, living in the deepest misery, and enduring the greatest privations. The inhabitants of Herzegovina belong to the Slavonian race, and are thus closely allied to the Bosnians, Servians, and Croats. But the difference of faith has caused such a chasm between them that these Herzegovinians of Greek faith consider it a great insult to be taken for a Catholic Croatian. This antagonism has been carried so far that the members of the same nation refuse to be called by a common name; and, to increase this complication among brothers, a large portion of the Herzegovinians have been converted to the Mohammedan faith, calling themselves genuine Turks, and, though all speaking the same tongue, they do not use the same manuscript in writing their language, the Catholics using the Latin alphabet, while those of Greek faith use the Cyrillic. In many districts, where members of both faiths live in close connection, they will distinguish themselves by the external pockets, which all wear, the Catholics adopting the red, while the others have the blue. The greeting of the Catholic is, "praised be Jesus Christ!" while he of Greek faith says, "God help you!"

Their grade of culture is of the lowest kind. Of the whole male population not more than two per cent. have any school training, and the females are still worse off. The lower classes consider this as unnecessary, or they are unable to meet the expense of the most elementary books. Of the 250,000 inhabitants of Herzegovina more than 100,000 are Mohammedans. These are mostly the nobles, who are distinguished from the lower classes by better culture and patriarchal manners, but they are extremely indolent and intolerant. This rebellion has broken out because the Christians of Herzegovina, as well as those of all these semi-Turkish provinces, hate their Turkish oppressors with a fanaticism which knows no bounds. They see in them not only the religious enemy, but also the destroyer of their material welfare. The taxgatherers officials who rule the Christians are the most corrupt men, who plunder the people in a shameless manner, so that a proverbial saying declares that "where the Turk treads there grows no grass."

These vile exortions have driven the people to insurrection, though it is a hopeless effort, and they are evidently assisted by a well-organized plan from without. They are all under the control of a common leader, who is a man of the people, though of some culture, for he can speak German and Italian, besides his native tongue, and has seen Vienna and Trieste. That the insurgents indulge a feeling of strength is evident from the fact that they ventured to attack the fortified town of Trebinje, on the border of Montenegro; and the fear of the Turks may be appreciated from the Draconic proclamation of the Turkish governor, which gives to every Mussulman the right to arrest any Christian whom he may suspect of complicity with the insurgents. He who, in any way, by word or deed, assists the insurgents is to be executed; and death is the penalty of giving to a rebel food or shelter.

The Herzegovinians have vainly hoped for assistance from the neighboring provinces, where reside their brothers in religion, language, and hatred of the Turk; and all these would rise instantly were the hand of European diplomacy removed; from them, for with one accord they are ready to drive the Turk from Europe, where 1,000,000 of Turks rule 12,000,000 of Christians. This wholesome and unnatural relation of the races must produce continual strife as long as it lasts. But for Europe, in a diplomatic view, peace in the Orient is of more importance than the welfare of Herzegovina, and therefore the Turkish tax-gatherer is allowed to fatten on the land. Even England bids the provinces be quiet, in the interest of commerce on the Danube; while the three great continental powers of the period also command peace, because the time has not yet come. Austria has the greatest interest in this struggle, because it is in the midst of her Slavonian provinces, which she desires, for the time being, to keep aloof from the contest. On the whole, there is little doubt but that the insurrection was ill-advised and hopeless, because European diplomacy condemns the measure.

Editorial Paragraphs.

It is a revelation to those unfamiliar with the rapid growth of our manufacturing villages, to stand upon the railroad bridge over the rushing waters of the ragged and striking falls of the Androscoggin, and look upon the large and beautiful cities of Lewiston and Auburn which it unites. Dr. Mark Trafton well remembers when a village tavern was almost the only building on the now crowded and busy site. Here is an immense water power, only a small portion of which is, as yet, improved. Already, however, immense lines of brick manufacturing stretch along the river banks, and imposing public edifices, church spires, and blocks of stone spread out an inviting picture, as far as the eye can reach. The city of Lewiston is one of the most vigorous and promising of the cities of Maine. Here, her Governor, Dingee (a most excellent Christian man, an editor withal, with few superiors), resides. The Churches of the city work with remarkable harmony together. The Free Baptist Church has its most prominent center here, as Bates College crowns

one of the summits, adjoining the city. We have two Methodist churches. Park Street, under Rev. H. W. Bolton, is in a fine condition. During the Sabbath day its congregations fill its large and pleasant edifice. Such congregational singing we have never heard before as on the day of our visit, due, doubtless, in part, to the fine leading voice of the pastor, who, with his family, contributes a strong and sweet quartette to the volume of sacred melody. An organ and a cornet lead the public singing. In the evening the services are more numerous, and the room above, could not hold the crowd that sought entrance to the service. The Church is in a revived state, its minister very popular in town, and how it will provide space for its expected growth is the problem of the hour. A new Church edifice, large, and plain, and all paid for, is the demand of the pastor and the people to do it are now bearing the divine voice to arise and build. The Second Church has one of the best ministers in the Maine Conference for its pastor, Rev. S. F. Wetherbee. The death of Brother Beare, before their proposed new Church edifice had been fairly started, has been a great source of embarrassment. The present edifice in which they worship is commodious, and the congregations are large, but it is not very favorably situated. Providence is indicating an early and successful movement in the direction of a new church. Before the next Conference the State Street appointment will have emerged from its embarrassments, and become one of the most flourishing, we have reason to believe, in the State. It looked, on the Sabbath we were there, as if Lewiston were on the threshold of a general and deepening revival of religion. May the cloud gather and break!

We have no reason to complain of the treatment ZION'S HERALD receives from our people there; and it will be many a long day before we shall forget the kindness and courtesy of that snug and cheerful parsonage where we were the guest over the Sabbath.

We see that the item which has been generally copied by the American press, from Liverpool and Manchester papers, is now thought to be a hoax. It was however capably and characteristically done, and may yet prove to be genuine. Impudence sometimes becomes a party sublime, but then there is only a step from it to the ridiculous. Our American colleges have been rather disposed to proffer their honors to British scholars and literatures, and ordinarily these double or treble letters have been quite eagerly welcomed and proudly worn. But sometimes John Bull has permitted his bile to rise. Evidently so was this the case in the instance of that sweet-spoken and polite Scotchman, Mr. Thomas Carlyle, if the report is well-founded. Harvard sent him, with sweet Latin words, an LL. D., and at once he is reported to have shown his heels! He affirms that American universities, lumping them altogether, are only "semblances," and that "their degrees are the silliest sham feathers." He feels outraged to be asked to join in heading the long "line of D. D.'s and LL. D.'s—a line of pompous little fellows, hobbling down to posterity on the crutches of two or three letters of the alphabet, passing to the oblivion of all universities and small potatoes!" Oh, how cruel, Mr. Carlyle, to that of Harvard! Small potatoes, indeed, Mr. Carlyle! Of some of its honored sons, however brilliant as you are, possibly may not account you worthy to be mentioned in their company. Still, the joke is so good, and the picture so perfect in itself of the long procession of literary cripples—"pompous little fellows"—that the impertinence is almost lost in the sharp and stinging wit it reveals. We shall not be affected or surprised by the incident, after all, proves to be authentic.

The Commissioners appointed by the Board of Indian Commissioners to examine the charges brought by Prof. Marsh against their policy and the acts of subordinates, have made an extended and unanimous report. They have evidently entered upon a thorough investigation, and taken every available means to reach the truth in reference to all the specific charges, and as regards the national policy towards its aboriginal wards. Their report, though a very long one, we hope will be widely read. It places the Indian question in a clear light, and intimates the only wise and Christian course which the nation should pursue in the future. While it discovers grounds for some of the charges of fraud, it presents a better showing than we had reason to expect from the strong and specific indictments of the Professor. They find no evidence involving Secretary Delano in any dishonorable transaction in connection with the Indian Bureau. They affirm that its affairs have been much better managed, and there have been fewer abuses than in the Board, than ever before. They entirely exonerate Commissioner E. L. Smith, simply intimating that he may lack breadth, business aptitude, and sharp, intuitive knowledge of human nature, adequate for such a difficult, involved, and widely extended administration. They esteem agent Saville to be rather weak than wicked, and look upon the great body of charges as simply incidents, almost necessary, growing out of the unwise Indian policy that we are pursuing. They follow up, with strong and convincing argument, the suggestion of President Grant, that the Indian should no longer be considered a ward, but be made a citizen, and prepared for his individual responsibilities. They speak highly of the successful labors among the Indians of Christian missions, and think the true way to solve the problem, which has already cost so much treasure and blood, is to take broad, effectual and immediate measures to reduce the Indian population to a civilized form of life, to aid them in their industries and educational enterprises, and make them individually responsible to the government, and no longer treat with them as tribes.

It is to be hoped that some wise, generous, and effectual plan may be devised at the coming session of Congress. It matters not what it costs. No plan can be as expensive as the present. To make them our pauper dependents is to perpetuate their wretchedness, and our sufferings and shame on their account.

Last week Miss Elizabeth Coolidge Haven, daughter of the late Gilbert Haven, esq., and sister of Bishop Haven, died in the peace of the Gospel, at the family residence in Malden, Mass. By an unfortunate error in dates, Bishop Haven did not reach his mother's home until after the funeral. This excellent Christian lady, the loss of whose influence and presence, though long an invalid, will be deeply felt by a wide and affectionate circle of friends, and by the Church of which she was an ornament, in all her life has illustrated the beauty, harmony and power of an early and faithful Christian training. In her last hours, during a period of great physical suffering, she was enabled to exhibit the wonderful sustaining and triumphant grace of the Gospel of Jesus Christ. What a meeting these must have been, after years of separation, but filled with loving memories, between the sainted father and his much loved daughter!

ZION'S HERALD

Free the balance of the year to all

New Subscribers.

On the receipt of \$2.50 for paper, and 20 cents additional for postage, it will be marked paid to January 1, 1877.

We sincerely hope that preachers will not delay to call attention to our offer. Persons wishing to subscribe, and not feeling it convenient to pay now, can forward their names at once, that they may have the full benefit of our offer, and send the money between this and January, 1876.

A. S. WEED, PUBLISHER,
36 Bromfield Street.

A correspondent of *The Investigator*, hailing from St. Louis, writes, somewhat dolefully, that he has hitherto labored in vain to rally and organize his fellow infidels of that city into some sort of a society. The reason alleged for this failure is the dread, on the part of these persons, of the effect of such a step upon their business. This confession, so innocently made, is certainly sufficiently amusing. Unless we are mistaken, it has been quite the habit of infidels to rail at, and to denounce Christians as hypocrites, and yet here is an infidel frankly, though all unwittingly, writing down his own people as mass hypocrites, as a pack of cowards, as not having the honesty and manliness to avow their own sentiments and take the consequences. Whatever may have been the faults of Christians hitherto, and no one contends, so far as we know, that they have been absolutely perfect, no one, we think, affirms that one of these has been so cowardly as to fear the face of a lay, or dread public opinion, or hesitate boldly to avow his sentiments, and to stand by them, even in the face of martyrdom. According to the confession of this correspondent, however, infidelity is cowardly. It is hypocritical. It does not, evidently, sufficiently value its opinions to pay for them, or to practice any self-denial for the sake of their propagation. And no wonder.

The truly venerable Hon. Wm. Prescott, M. D., died on Monday, October 18, at his home in Concord, N. H., 87 years of age. He was born in Sandboron, N. H., was educated at Dartmouth, practiced medicine in Gilsum, N. H., and finally, in 1845, removed to Concord. We knew him well in Lynn, where he was a valued member of the Common Church. He was a cultivated student in natural history. Several large cabinets, one in Middletown, were collected by him, and donated to a number of our literary institutions. He gathered and sold a very fine one to the Ohio Wesleyan University at Delaware. He was honored with a membership in many literary and historical societies. An excellent and careful physician, a studious pupil in God's great school of science, a humble and devoted Christian, he leaves behind him a home name which will long be remembered. His son William, a graduate of Wesleyan, was in London at the time of his death.

On Thursday, October 21, Rev. Richard S. Rust, D. D., was married, at Morrow, Ohio, to Miss Elizabeth Anna Lowrey. Our genial class-mate, always young in spite of a blossoming head, has our warmest congratulations on this renewal of his home and domestic life. "The ceremony," says a correspondent, "was performed by Rev. Bishop Wiley. A large party of friends went out from Cincinnati, including Dr. Walden, Dr. Hoyt, Dr. Payne, Dr. Westworth, Dr. Wright, and others. It was a beautiful fall day, and the entertainment, at a rural cottage ornamented with all the elegancies of social art and culture, was of a most enjoyable nature. Mrs. Rust is an amateur artist, at once intellectual and amiable."

From our venerable and beloved friend, Rev. John Allen, of whose sudden and severe sickness we heard last week with characteristic note. It is written with a trembling hand, from a bed of feebleness and pain, but it is strong and triumphant, as might be expected, in spirit:

"Farmington, Oct. 19, 1875.

"REV. DR. PEIRCE:—I am now lying quite feeble from the effects of an apoplexy. I had a week since, but with all of my feebleness of body and mind, I have been in the confidence in the Saviour and in His blood, that cleanseth from all sin. Pray for me, that whether living or dying I may be in the Lord's."

"Yours truly, JOHN ALLEN."

The only formal acknowledgment in our Churches, so far as we are aware, of the days of universal prayer for Sunday-schools, occurred in New Bedford. Presiding Elder James Mather was present, and a very interesting series of services was held in the different Methodist Episcopal Churches. The meetings were held on the 17th, 18th and 19th of October. It is unfortunate that the matter could not have been more generally understood, and the days honored by a general observance. The addresses on the above occasion of Rev. W. F. Crafts and T. R. Greene are warmly spoken of.

Of course he could not help it; his inevitable tendency has long been in that direction. Rev. R. H. Howard has his organ! It is significantly entitled *Our Paper*. He is a wise man, and prudent, however, and foreseeing the evil, he satisfies himself with one issue. He represents the Methodist Episcopal Church, or rather the ladies of it, of Tauntonville, Mass. He shows this editorial tact, however, and we fear his success will prove his temptation. The paper is full of local items of permanent interest.

Dr. Winchell, late Chancellor of, and now a professor in, Syracuse University, delivered, last week, a course of peculiarly able and valuable lectures upon the history and development of philosophy, with an admirable discussion of the modern antagonism between the generalizations of science and revealed religion. The course reasoning traced and strengthened the minds of the young theologians of the University before whom the lectures were delivered. Many of our ministers availed themselves of the opportunity of listening to the learned discourses of the Doctor. No ronder or riper student ever graduated from Wesleyan than Dr. Winchell.

Rev. N. G. Cheney, now pastor of the John Street Church in New York, has been appointed to our India Mission, as preacher to the English Church at Nyne Tat, the sanitarium for India among the Himalayas. He is one of our most cultivated, devoted and successful young men. It is making a great donation to India, but she needs just such a man. May the blessing of God be upon him. Our sympathies and prayers shall attend him.

Let some of our readers forget that Doctor Tourjee promises one of the grandest of Old Folks' Concerts, which is arranged to be given in Music Hall on the evening of Wednesday, Nov. 10th. It is claimed that it will put every thing yet given in this line in complete eclipse. The proceeds will be divided between the North End and Boston City Missions. We add in this connection, that at the doors of the Hall, at the close of the sermon in the course now in progress, the sermon of the preceding evening can be had in a neatly printed form, from the notes of each preacher. Price 10 cents. This will afford a most excellent opportunity to perpetuate the good influence of these choice discourses.

The past was a week of religious convulsions, as well as political meetings, all over the State. The largest meeting was the State S. S. Convention held in Springfield. No church could accommodate the crowd in attendance. A very spirited, practical and useful series of services extended over two days. Dr. Vincent was present, and, as usual, was the great attraction, by his address and model lessons, of the occasion.

Last Wednesday was the fortieth anniversary of the death of William Lloyd Garrison, by a respectable (7) body of Boston people, for promulgating abolition sentiments. Mr. Thomas M. Smith, upon whose premises our paper is struck off, saw the then youthful philanthropist, with a sword around his neck, ready to be led away for a coat of tar and feathers, when he was rescued at some personal peril by Mayor Lyman, and placed in the Leverett Street Jail for safety. The world has moved since then!

We hope our readers will not forget the touching plea of Rev. Bro. Abbott, of Charleston, S. C., and Dr. Cooke, of Cladieu University, for books for the colored people, and for the library of the institution. Bro. Magee will forward any that are sent to him. Attend to the matter at once.

Mrs. Van Cott is to labor with the First Methodist Episcopal Church in Somerville, Rev. W. C. High pastor. She commences her work on the first Sabbath in November.

Dr. Winchell preached at the Tremont Street Methodist Episcopal Church last Sabbath morning, to the great interest and profit of a large congregation. There is an increased religious interest in this important Church. Its pastor, Dr. J. E. Cookman, is preaching with fresh power and zeal.

The Western announces the death, on the 14th, of Rev. J. C. Bontecou, formerly a member of the New England Conference, and of his being triumphantly and wonderfully sustained by the comforts of the Holy Ghost to the last.

Let those who ought to be interested in the Conference Centennial educational movements be sure and read the interesting and important notice in our column of announcements.

Ex-Governor Claflin has returned in excellent health from his European trip. His family still remains on the other side, where he will reside until attending to the business that calls him home.

Rev. L. B. Bates will preach every day this week in the vestry of Tremont Temple, at 12 M.

Editorial Items.

At a meeting of clergymen in the Bromfield St. Methodist church, Boston, Oct. 18th, the following address was unanimously adopted:—"Our dear old Commonwealth is today dishonored by a licentious law, and the dominant party in the State, whose professions of a purpose to save us from the mischiefs and shame of such a law have been emphatic, has now nominated for Governor a man reputed to be in favor of licensing the sale of intoxicating drink."

We, therefore, clergymen of Boston and vicinity, deem it our duty to appeal to Christian and temperance men to repudiate this nomination. The sale of intoxicating drinks, whether in hotels, saloons or beer-shops, and whether licensed or unlicensed, largely offsets the work of our schools and Churches, making bad citizens and bad men as visibly as the schools and Churches are making good ones. It seems to us, therefore, that the State should be as decided in suppressing its drinking houses as in sustaining its schools, and Christian men should be as decided in opposing the liquor traffic as in sustaining the Church. It is said the present election involves other issues. We answer, other issues need not be affected. Vote for every unobjectionable name on your ticket. The actual strength of your party cannot fail to be known. You need only to show your numbers. Boli only the head of your ticket, and you secure that object. In the present emergency every consideration of morals, religion and good government demand the repudiation of the Democratic and Republican nominees for Governor, and the election of a Governor and Legislature who hold the liquor license policy in utter abhorrence."

Judge Pitman is holding court in the city of Lawrence. Sheriff Herrick informed him last week that their institutions were so full of criminals that no more could be accommodated. The Judge directed him to telegraph to Worcester for accommodations. A telegram was returned, "all full here."

Fitchburg and East Cambridge were sent to, and the despatch returned, "all full." "Send them to Boston," said the Judge; "they claim that crime has diminished there." The sheriff replied, "if crime has diminished convicts have not. I know that they are all full there. In fact, they are full everywhere, and I must do the best I can with them here." A singular and significant comment upon the effect of the license law.

There was a large and happy company on Wednesday, October 20, at the residence of H. M. Harmon, esq., Rockville Place, Highlands, the occasion being the wedding of Miss Mary E. Harmon, daughter of the host, with the Rev. E. W. Virgin, pastor of the Methodist Episcopal Church in Jamaica Plain. The ceremony was performed by the Rev. C. J. Clark of the Highlands Methodist Episcopal Church, assisted by the Rev. J. M. Pullman of New York. The rooms were filled with a happy company, and many valuable presents showed the warm friendship felt for the newly-married couple.

Miss Emma B. Kelley, who visited various places in New Hampshire last winter in the interests of the temperance cause, is again in the lecture field. Her recent lecture in Laconia was listened to by a large audience, and gave much satisfaction to the friends of the cause. She was really an able addresser, and one calculated to do good. Her lecture will help and no hinder revival of religion.

Lasell Seminary, Amherst, has secured as Master in the department of Vocal Music

Prof. H. Wheeler, and Dr. Anna Moore (both of Boston) as lecturers on Physiology and Hygiene, and Supervisor of Health Matters. Dr. Moore will give the young women, weekly, practical familiar talks on the care of health, and will also devote a considerable portion of each week to personal oversight of the health and physical habits and needs of each student. Mr. Wheeler's class in Shakespeare is very large, and he will have a class in Wordsworth also. Prof. Kelley has already nearly the entire day engaged for private classes in Education, in addition to the general instruction given the whole school free.

At a Sunday-school meeting in Brooklyn, Hon. W. E. Dodge said, "I can hardly realize that this same Sunday-school institution was organized in my time. You see, I don't claim to be an old man. It was fifty-seven years ago that the first Sunday-school was held at the corner of Broad and State Streets, New York, over a lively stable. The superintendent was Lemuel Brewster. I was then a boy, working at my trade in New York. I went to Mr. Brewster, and asked him if he would give me a class. He said, 'young man, there is a bench, but you must get your class yourself.' In just two Sundays I filled that bench with children from the docks. For forty years I have not forsaken the Sunday-school work. I can scarcely realize that the Sunday-school, which had its birth during my life-time, has grown to be such a glorious and beneficent power for good."

At a full meeting of the Warren Avenue Baptist Church, of which Rev. Geo. F. Pentecost is pastor, the committee of ten members, to whom was referred the important matter of close communion, made their report, which was that the last clause of the article of the Declaration of Faith and Practice "of that Church be stricken out. That article reads as follows, the part in brackets being the portion which the committee proposed should be rescinded:—

"We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, to be continued until His second coming; that none have a Scriptural right to participate until they profess their faith in Christ—that ordinance only by immersion, and by Scripture example, a pre-requisite to communion at the Lord's Table."

The report was adopted after persons dissenting at the first vote, but immediately after the vote was made unanimous. The utmost harmony prevailed in the committee, and the report was made with a successful than ever before.—Boston Journal.

The Connecticut Life Insurance Company issue a tract entitled, "The True Idea of Life Insurance." It gives a full and fair exposition of the nature and foundation of the system, and illustrates its efficiency by striking examples. The tract can be had by addressing Mr. Edwin J. Gray, Agent, 220 Washington Street, Boston. This publication also gives the strong and assuring conditions of the assets of the company. We always commend this company, because we feel assured that those whom we seek to benefit will be sure of their money when God calls us into the life beyond.

The Methodist (Wesleyan) says:—"It is said that Dr. Asa Mahan, whose books on Holiness are so well known, and who for many years has been an eminent Presbyterian clergyman, has joined the Wesleyan Church. Students of Wesleyan theology and of his works will not be surprised to hear that he has taken this step."

The American Tract Society, 29 Washington Street, Boston, issues a timely little leaflet upon the "Work of the Spirit." It is excellent, and is sent out at the rate of one per copy. They have also a large selection of these excellent leaves from the tree of life.

The *Pittsburgh Daily Chronicle* has a very practical and well-written article from the pen of Stephen W. Clarke, esq., Principal of the High School of that city, upon the duty of the public school teacher to the parents of his children.

The *Wide Awake*, No. 5, is out promptly, and is as attractive and wholesome as ever. It is a beautiful and delightful magazine for the young people. D. Lothrop & Co., Boston, are the publishers.

Parties desiring an excellent water pipe are referred to the advertisement of the National Tube Works Co. in our paper to-day. The California State Fair, just closed in San Francisco, awarded to this Company a special gold medal for their enameled water pipes.

THE WEEK.

Recent Deaths.—Rev. Alexander Sherwood Healy, pastor of the St. James Catholic Church on Harrison Avenue, died at ten o'clock Saturday morning, after a lingering illness. Mr. Healy was born in Georgia, in 1836, and had occupied a prominent place in the educational institutions of his Church.

Frederick Hudson, the author and journalist, on Wednesday afternoon was riding in Concord, Mass., in a carriage with Hon. J. S. Keyes, about 5 o'clock, and had crossed the Middlesex Central Railroad at Monument street, just as a train from Boston arrived. The train was crowded, and Mr. Hudson was so injured internally that death ensued. Mr. H. was formerly managing editor of the *New York Herald*, and it is said would have received \$20,000 a year to continue upon the paper at the time he retired from journalism, some ten years ago. He leaves behind a widow and a son, who has just entered the army.

Nathaniel Hall, D. D., for forty years pastor of the First Parish Church, Dorchester District, died last Thursday, from an attack of heart disease while preaching on the 4th of July last, though not confined to his house, save for a few days prior to his decease. He was settled over the First Parish July 16, 1835, that being his first settlement, and he has remained there ever since. He was a man of great influence in the Unitarian denomination, and deeply respected wherever known.

The Sovereigns of Industry opened their first building in Springfield, the 19th. The creditors of Lee and Shepard accept 15 cents cash, or 20 cents in notes, payable quarterly for two years, without interest, last five per cent. to be secured.

The Centennial managers are excited over a handsome medal made for them by the French than by American artists. Ex-Secretary Chandler has been sworn in as Secretary of the Interior.

Union and Confederate soldiers had a reunion at Elizabeth, N. J., on the 19th, with Generals Kilpatrick, Prior, Pemberton and Halden present.

Prince Frederick William proposes visiting the Centennial, with an escort of naval vessels. Spanish troops have arrived in Havana to reinforce the army. Franklin county hill towns were crowded with snow on Sunday, the 17th. Smith and Wesson are to furnish Russia with 30,000 more army pistols—100,000 in all. Chas. Tibbets, of East Waterboro', Me., shot a 300 lb bear near the depot on the 13th.

The Directors of the Providence and Springfield Railroad will at once survey for the proposed extension of their road to Putnam, Conn.

The Connecticut fish commissioners have received 500,000 salmon eggs from California. They will be distributed to the towns next December or January.

Carruth, the Vineland editor who was shot by Landis, is falling fast, and will probably die shortly.

John D. Philbrick will prepare the exhibition of the educational department of Massachusetts at Philadelphia. Of the \$50,000 appropriated by the State, \$40,500 has been set apart for this department.

Charles H. Robbins died at the Massachusetts General Hospital on the 18th, from a pistol shot of the watchman at Gravelly depot, where Mr. R. had entered to warm himself while waiting for a train on the morning of October 13. The jury condemned the watchman for his rashness.

The Church of Zion, Primitive Methodist, established in Lowell four years ago, was sold on the 23d for \$4,800. It cost over \$6,000.

The Warren Avenue Baptist Church has stricken from its declaration of faith its close communion features, and Mr. Pentecost will remain.

The First Unitarian Church at Newburyport celebrated its 150th anniversary on the 23d.

A terrible fire in Russian Poland occurred recently, and 200 dwellings were burned, and 3,000 persons are homeless.

The election for St. Louis Superintendent of public institutions in California indicates that Carr, Republican, is elected over Fitzgerald, Democrat.

The schooner *Sophle* at Julie was wrecked off the French coast, and 21 persons drowned. The steamer *Sunda* struck a rock on the Japan coast, September 14, and 7 natives lost their lives.

The Bishop of Montreal warns his flock not to interfere with Goulbourn burial, but renews his threat of cursing the grave!

The upward tendency in the English corn market is checked, and trade is inactive.

The steamer *Serapis*, the steamer which conveys the Prince of Wales to India, arrived at Piræus, Greece, the 18th.

There is nothing additional respecting the missing *Clapp* girl of Augusta, nor of the Langmaid tragedy.

British diplomacy has secured the publication of the treaty of Tientsin, of 1858 (permitting foreigners to travel in that country), in the official gazette. The government has hitherto kept this secret, for fear of the people, but must now promulgate and uphold it.

St. Garret Wolesey, just from Cape of Good Hope, says that he is one of the most of the brightest jewels in the British crown. China is buying rails in England, and cannot at Vienna.

Notes from the Churches.

MASSACHUSETTS.
Sunday-School Convention at Hyde Park.—The annual Sabbath-school Convention for Boston District was held on Wednesday, the 20th, at Hyde Park, Rev. David Sherman presiding, and Revs. G. S. Chaboussier and D. H. Ela Secretaries.

After brief devotional services, and the appointment of the usual business and financial committees, reports of several of the fifty schools in the District were listened to. Rev. J. C. Smith, of Newtonville, read an essay on the "Use of question books," objecting to this class of book works as quite useless, mainly because of their unsystematic character, and thought the consigning of them to the ragmen's depot would be the best way of utilizing them. The essay was followed by sharp criticisms, pro and con.

In the afternoon, after briefly continuing the discussion, Rev. W. E. Huntington, of Newton, read an essay on "how to secure a more thorough knowledge of the Bible." The essayist insisted on more of Bible in the hands of the people, and that each text be an open door through which as much of the sacred oracles shall come before the audience as possible, and also advocated, as bringing most attractively Bible truth before the people, the one sermon, one Sabbath-school service, and one prayer-meeting plan. The paper was heartily endorsed, as embodying some most vital thoughts, and the committee on resolutions offered one strongly affirming the single-sermon-a-day plan.

Rev. Mark Tracy then made an address on "how to secure the attendance of children at the preaching services," remarking first on the sad implication of the question, that children do not go to Church, saying that nine in ten of the children do not hear the Gospel preached any more than the heathen! They do not sing our hymns, study our Bible, or pray our prayers. The Sunday-school has crowded out the Church, has its own organization, own Bible (Berean Lesson Leaf), own camp-meeting, and will soon have its own Bishop. (Laughter.) Some of the speaker's statements were called in question by members of the Convention.

Dr. Anna Moore then read an able and interesting paper on "how to increase the scholars," in the course of which she drew an interesting group, the superintendent of the central figure, surrounded by pastor, teachers, parents, scholars; and then finely characterized the teacher's qualities of mind and person for impressing the minds and hearts of the scholars. The essay was very earnestly listened to throughout.

In the evening a good audience assembled, and was addressed first by Rev. Mr. Wilson, of the Mariners' Church, whose theme was "the duty of the Church to the Sabbath-school." He was followed by Rev. Mr. Chaboussier, on the fundamental character of Sunday-schools, and by Rev. Mr. Gill, who spoke on "methods," and dwelt on the importance of the manner of the teacher in imparting vital truth, and the value of the catechetical method in inculcating the lessons.

Revs. D. H. Ela, F. Furber and L. Bates, Mrs. Dr. Moore, A. S. Weed, esq., and Richard Beeching, esq., were appointed a committee to prepare a programme for the next meeting.

New Bedford.—We observed the days of universal prayer for Sunday-schools by holding union Methodist meetings, a series of very profitable exercises.

Rev. T. R. Greene has been transferred to this Conference, and appointed to Pleasant Street Church, instead of the man they expected. An excellent course of lectures is now being given by him.

Five Churches in this city are now without settled pastors. Who wants a call? Take your choice—Universalist, Baptist, Christian, Congregationalist, Adventist.

The census shows this elegant city has a population of 25,576.

Rev. S. M. Beale writes, October 22:—"Eleven conversions have resulted thus far from the revival efforts at South Somerset. Fifteen Sunday-school scholars were converted at Terry Street Church, Fall River, last Sunday morning. About thirty were at the altar. Mrs. Rev. W. B. Heath was greatly blessed and used in the work."

RHODE ISLAND.

The item in the *HERALD* of to-day, Oct. 21, stating that the License Commissioners of Providence had licensed the retail of liquor in "houses of ill fame," contrary to law, reminds me of my experience when pastor in that State. I went before the authorities, and presented reasons for not licensing the sale of intoxicating beverages. In my honesty I referred to the fact that, the year before, they illegally licensed the sale of liquor in four private dwellings. To evade the letter of the law, and protect themselves and their friends, in their new issues they licensed those four houses as taverns. Not one of the men kept a tavern, but the right gave him the privilege of selling rum "under his own vine," with none to molest.

It is a notorious fact that many of those who are in favor of licensing dram shops are in favor of throwing the protection of law by license over "houses of ill fame."

And I am sorry to say that some men of high social standing have the reputation of being too intimately associated with both of these demoralizing institutions of "the pit," for the sake of gain—I mean, by renting buildings and furnishing them, knowing the purposes of those who occupy them.

Methodism is prospering in Pawtucket, as the building of a new and commodious chapel by the Embury Church in these hard times sufficiently attests.

The members of the Mathewson Street Church, Providence, have secured the removal of the 20th inst., on the occasion of the removal of their debt. Two years ago a "thank offering" subscription was made, covering the amount due, about \$10,000, payable in quarterly instalments, and they now rejoice over the money paid and the debt canceled. The pastor, Dr. Whedon, gave a very interesting address, congratulatory and historical. Nicholas B. Easton, of Central Falls, one of the original signers of the note for the land, and Josiah L. Webster, one of the original members of the Church, gave pleasant reminiscences of former days; the ladies displayed choice refreshments; and everybody went home happy.

The Chestnut Street Church has recently been afflicted in the loss of two of its most valuable members. The first to go was Mrs. Lucy P. Field, widow of Daniel Field—two names very precious in the annals of Providence Methodism. Their home was one of the most hospitable in New England, and many an itinerant has pleasant memories of days and nights under their ample roof. Younger, and in the prime of her usefulness, the summons came to Miss Cole J. Lewis, Assistant Principal in the Central Street Grammar School. Her illness was brief, and the whole community is shocked by her sudden removal.

Correction.—The amount charged the keepers of houses of ill fame, for licenses to sell liquor in Providence, is \$300, instead of \$1300, as you say in the "Items" of last week. H. W. C.

MAINE.

The recent meeting of the Readfield District Ministerial Association, at New Sharon, was one of more than usual interest, most of the preachers of the District being present, and the convention very hospitably entertained. The exercises commenced on Monday evening, the 11th, with an able sermon by Brother Jones, and closed Wednesday noon.

Nearly all subjects of the programme were introduced by carefully written essays, and followed by animated and profitable discussions. The subject of theological or Biblical instruction at our Seminary at Kent's Hill was considered, and it was unanimously

Resolved. That we heartily approve the proposed establishment of a Biblical department in our Seminary at Kent's Hill, and to the extent of our ability, we will encourage it by our commendations and prayers.

Rev. E. R. French, by request, presented an able essay upon the relation of local preachers to the itinerant work; and he was introduced by the people of New Sharon for their genuine hospitality, and also to Brother Cummings, the enterprising stage proprietor, for not only in an excellent coach from Belgrade Depot to New Sharon.

Adjourned. S. ALLEN, Secretary.

Items.—Rev. Mr. Nutting, the Universalist pastor in Gardiner, is called to another pastorate in Bath.

The Baptist Societies in Bath have organized a society to raise funds to endow denominational schools in the West Indies.

The Portland District Conference just closed a delightful session at North Conway. Rev. Mr. Murphy preached an excellent sermon Monday evening, October 11, followed by an inspiring prayer-meeting. Tuesday was devoted to essays and discussions. The articles on "give attendance to reading," by Zimmerman and Bradley, and Munger's article on the "second death" of Christians were especially good. The latter was asked for publication in the *Quarterly*. Sermon on Tuesday evening by Brother Munger, Wednesday was devoted to an excursion through the Crawford Notch of the White Mountains, and a more perfect day for the trip could not have been arranged. The sky was without a cloud the livelong day, the air was crisp, the mountain flanks in crimson and gold, the tints in brown and tan with which the past week has enriched the foliage, the infinite surprises springing up before, behind, and on either side of the cars, with every advance, the overshadowing mountains, the wonderful engineering over deep gorges, and shelter along the mountain side, and last and grandest of all, Mt. Washington crowned in perfect white, all combined to make the day a delight never to be forgotten. We ate the lunch which our kind hosts, Mrs. Pendexter, provided. On the western flank of Mt. Washington, whose billowy peaks, snow-crowned, poured down upon us a sense of refreshment, the sun was crisp, the mountain flanks in crimson and gold, the tints in brown and tan with which the past week has enriched the foliage, the infinite surprises springing up before, behind, and on either side of the cars, with every advance, the overshadowing mountains, the wonderful engineering over deep gorges, and shelter along the mountain side, and last and grandest of all, Mt. Washington crowned in perfect white, all combined to make the day a delight never to be forgotten. We ate the lunch which our kind hosts, Mrs. Pendexter, provided. On the western flank of Mt. 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THE SUNDAY SCHOOL.

Fourth Quarter.

Sunday, November 7.

THE WORK OF THE SPIRIT.

Lesson VI. John, xvi, 7-14.

BY REV. W. E. HUNTINGTON.

Leader. 7 Nevertheless, I tell you the truth; if I go away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

School. 8 And when He is come, He will reprove the world of sin, and of righteousness, and of judgment;

L. 9 Of sin, because they believe not on Me;

S. 10 Of righteousness, because I go to My Father, and ye see Me no more;

L. 11 Of judgment, because the prince of this world is judged.

S. 12 I have yet many things to say unto you, but ye cannot bear them now.

L. 13 Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak; and He will show you things to come.

S. 14 He shall glorify Me, for He shall receive of Mine and shall show it unto you.

"And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." In these words Moses gives us a hint of the divine method in the beginning.

When the material world was changed from chaos into habitable shape. Even then there was a work for the Spirit.

First, there was the moving of the Spirit; then the divine Voice of command; and behold light breaks in upon a new world. What had been created is now revealed in order and beauty.

The new world of faith, Christ's kingdom, has followed a similar plan of unfoldment, under the divine order. Jesus' work on earth was largely an original, creative work. It was not chaotic, but nevertheless comparatively "without form" during His life in the flesh. He gathered material, selected foundations, scattered broadcast His truth among men; but even on the morning of His ascension there was no compact, no creed, no Church to hold together His believers; but the Spirit of God moved upon the disturbed and formless elements of the new kingdom, breathed peace and power upon the unorganized band of disciples; and the day of Pentecost was the birthday of a new dispensation. Jesus had said, "I tarry ye at Jerusalem until ye be endued with power from on high;" and when the Spirit had descended, and each had received the token of the lambent flame, the authority of that voice was upon them which had said, "go ye into all the world, and preach the Gospel to every creature." It was as though God had said again to the world, in a loftier sense than at first, "let there be light," when these men, whom Jesus had called "the light of the world," went forth, bearing the truth, "and there was light." Paul saw it; the Gentiles saw it; the Apostles put candlesticks, with burning lights, into pagan darkness; Churches were organized; the kingdom of faith took shape; under the enlightening influence of the Holy Ghost the truth as it is in Jesus becomes the light and "joy of the whole earth."

Nevertheless, although these truths I speak fill your hearts with sorrow, it is best for you to know them. "I go My way to Him that sent Me," and you are left to mourn; but (here Jesus changes the whole tenor of His thought) I give you another truth to balance your sorrow. He had spoken of the world's hatred and tribulation to come, but now He introduces the comforting mission of the Holy Ghost. In the Christian life no one need be afraid to look troubles and sorrows full in the face, for there are joys and comforts to which the troubled heart may turn. It is best to be frank with our trials, and then say, nevertheless, there is a "far more exceeding and eternal weight of glory" to outbalance the "light afflictions" of a "moment."

It is expedient, etc. It is for the best, for the advantage of you and the Church. There is a divine plan unfolding; My departure is one stage in the development of that plan. First, there was the dispensation of the Father, reaching down from the beginning to the advent in Bethlehem; then the dispensation of the Son, the life of Jesus in the body; and last, the dispensation of the Spirit, in progress since the day of Pentecost. The second was higher than the first, and the third is higher than the second.

The post-Pentecostal dispensation makes us partakers of the wholefulness of Christ and His completed redemption. They had to lose Christ as a mere man, in order to find Him again as God (Schaff). Hitherto the disciples had lived by sight; but now, when Jesus was absent on the Mount, they could not see the possessed boy, and when He was asleep they feared the sea would swallow them. As it is expedient that children should pass out of the proper time from parental guardianship, from a visible to an invisible object of faith, so it was expedient that the love and reverence which the disciples felt for their earthly Lord should be transmuted into love and reverence for their heavenly Lord (Hare).

"If I do not remove the stone which I have nourished you ye will not desire solid food" (Augustine).

The Comforter—Greek, Paraclete—which is used four times by John in his Gospel, as applied to the Holy Spirit, and once in his epistle (1 John, ii, 1), as applied to Christ, and is there rendered Advocate. The early Latin Church understood the office of the Spirit to be that of Advocate. The weight of authority, however, and the well-nigh universal sentiment of the Christian world would hold to the "Comforter" as the title which best describes His office.

Not only the Comforter in heaven, but the Helper in weakness, the Kolligatener in darkness. Christ calls Him "another Comforter" in view of the distinction which we observe in His office.

If I depart I will send Him. The dispensation of the Comforter was contingent upon the death, resurrection and ascension of Jesus (vii, 39; Acts ii, 33). He was to proceed "from the Father," as Jesus himself came forth from the Father, and also from the Son, "I will send Him." The Comforter has a personal work in the redemption of men, but it is only the carrying on of the antecedent will and work of the Father and of the Son.

"The gift of the Spirit, at and since the day of Pentecost, was and is something totally distinct from anything before that time—a new and loftier dispensation" (Alford).

He will reprove the world.—Conviction comes nearer the meaning of the Greek word. Tyndall, Coverdale, and Cranmer's Bible have *rebuke*, but put "convince" in the margin, as does the English version. Alford thinks there is a double meaning expressed by the two English words "convince" and "convict."

Locke's comment on this difficult word is perhaps the best to be found, and is quoted by Alford and Hare:—"The testimony of the Holy Ghost in behalf of Christ, ever against the unbelieving world, is mainly a refutation, a demonstration of the world's wrong and error. The whole preaching of the Apostles, as addressed to the world, necessarily takes this polemical form (1 Tim. v, 23; 2 Tim. iii, 16; 1 Pet. ii, 12; 1 John, ii, 19). The effect of the Spirit's work may be to harden; its aim is the deliverance of the world of unbelievers, who may yet be delivered."

Of sin. The unrenewed heart has no clear conviction of its own sin. All men have a conscience, but it throws only a glimmer of light, without divine illumination. The Spirit must co-operate with conscience to convince the man of his sin. The most difficult task one can undertake is to convince a man who has no feeling of sin that he is sinful. To do this is not a human work; it is the office of the Holy Ghost. Our human part is to pray,—

"Come, Holy Spirit, heavenly Dove, With all Thy quickening powers."

The chief sin of men is their rejection of Christ. Men are not convinced of sin by their own conscience; not by any teachers; not by the Word of Life; none of these can convict, any more than a hammer can strike without a living hand. Only when wielded by the arm of the Comforter is the Word of God like a hammer that breaks the stone crust of the natural heart in pieces (Hare).

Of righteousness. This follows immediately upon the conviction of sin. The man first sees, by the power of the Spirit, his own sin; then, by His enlightening influence, righteousness is revealed, something to take the place of sinfulness—rightness of life through Jesus Christ, that which He came to preach and exemplify and breathe into men ("I go away," but the Comforter will come to proclaim the righteousness I have taught).

Why are we to be convinced of sin? Not in order that we may continue in sin, but that, discerning how hateful it is, how terrible, how deadly, we may flee from it with fear and loathing, and seek shelter in the blessed abode of righteousness. Philosophy cannot convince of righteousness; it has said, over and over again, "might is right;" but the still, small voice says, "right is might"—holiness, meekness, patience, humility, self-denial, faith, love, every gift of the Spirit is might (Hare).

Of judgment. The Spirit's office is first to make separate the two realms of wrong and right, to divide (as in the beginning) the darkness from the light; and then to be a power to convince men of a judgment to be pronounced against all the powers of sin. Wickedness is to be condemned, not only at God's bar, but from the consciences of men. Satan is to be cast out of the world, not by human "might or power," but by My Spirit, saith the Lord.

Law has from the beginning tried to convince men of judgment, but law can only touch over sins. The law of honor and the law of opinion do something towards judging wickedness; but these are only the judgments of men, not God's. Death was sent to execute judgment against sin, but although the earth is one vast charnel house, in which Death has laid out the victims of sin, man will not believe that death is a judgment against sin. They who are truly convicted of judgment see the price of this world as he is, see how Christ overcame him by that sword of the Spirit, which is the Word of God (Hare).

I have yet many things to say. During the forty days after His resurrection Jesus taught the disciples much; but He also revealed "many things" through the Comforter after His ascension, and is still teaching His people.

Ye cannot bear them now. Jesus was a careful Teacher. He fitted His lessons to His learners' needs and powers.

He will guide you into all truth.—The Comforter will lead you; He will be to you what I have been—but a spiritual Presence, indicating the path for your development and progress in the truth. Jesus had taught only truth, but not the whole; all "the truth" (Christ's) was to be unfolded by the Spirit of Truth.

He speaks of "truth" as indivisible and complete, and of the Spirit as the one Guide. Not one man—not James, or Peter, or John, is to be guided into all the truth, but you, the Church. Some possessions are put into the custody of the whole race (The Paraclete).

He shall not speak of Himself. Christ's work is the one theme. There is no greater revelation for the future than that already made by Jesus Christ, as Redeemer. Jesus glorified the Father; the Spirit glorifies the Son—each by a distinct office.

He is the Spirit, and His ministry to us is limited because we ourselves are limited. We could not understand the purely spiritual; there must be a common ground upon

which He can invite the attention of mankind. The facts of Christ's life and death are that common ground (Joseph Parker).

He will show you things to come. He will announce (Vulgate) "things to come." All suitable preparation of mind and heart shall be given you for trying events. See Acts xx, 23; xxi, 11; 1 Tim. iv, 1.

He shall receive of Mine, etc. "This verse," says Alford, "is decisive against all additions and pretended revelations subsequent to and besides Christ, it being the work of the Spirit to testify to and declare the things of Christ."

ZION'S HERALD QUESTIONS.
From the Notes.

Berane Lesson Series, November 7.
1 Why was it "expedient" for Jesus to leave the earth?

2 What proofs are there that the Holy Spirit has a personal work?

3 When did the Comforter come to inaugurate His dispensation?

4 What is His three-fold work of conviction?

5 What relation does the Comforter bear to the Gospel and work of Christ?

6 What is meant by "many things" which Jesus did not then say to His disciples?

7 What truth is spoken of in verse 13?

8 Of what does the Spirit speak to men?

9 How does the Comforter glorify Christ?

The Family.

MABEL.

BY LUK.

Blue eyes, red cheeks has Mabel;

She's a nimble as a hare—

Is not in motion.

"Miss Lue, may I sit there?"

She's small in height, and slender;

Small feet and hands has she;

And both are always moving.

"Can she do this for me?"

In reading, she's a wonder;

In spelling, much the same;

Her writing is astounding;

Her "rhetoric" is lame.

"How much are seven and two, now?"

She looks up, quite serene,

And, smiling, answers sweetly,

"What, seven and two? 'Nineteen.'"

"Just stop a moment, Mabel,

And think what you're to do;

Add two to ten to seven."

"Oh, I know; twenty-two."

"Fourteen and twelve—how many?"

She looks up, with a wink,

And guessing right for once, says,

"It is twenty-six, I think."

Her sweetness never leaves her;

Her smiles are always there;

But still, from morn till even,

She's seldom in her chair.

She means not to annoy you;

At night she's sure to say,

"I guess I'll be to-morrow."

Some better than to-day."

AUTUMN LEAVES.

BY REV. J. E. C. SAWYER.

A few days since we enjoyed a woodland walk, in company with a friend whose "hoary head" is indeed a "crown of honor," and whose heart is still as youthful as that of the most boyish student ever under his care during his long and honorable educational career. As a memorial of the day's pleasure, each of us gathered an immense autumnal bouquet, sufficiently big and gay to evoke the stars if not the admiration of our fellow passengers on the cars, as we rode home after our ramble.

We had yellow brakes, three feet in length; sprays of sumach, red as blood; abundance of purple asters and yellow golden-rod; a fine lot of maiden's hair ferns, not yet faded; and branches of alder, gleaming bright with berries.

We will this evening make up a bouquet of autumn leaves, fruits and flowers, as we have found them painted by poets of our favorite and familiar acquaintance. The material is so copious that our bouquet may seem too large. If so, do not try to gaze minutely at the whole of it. Look at what you like; cut a bright leaf, here and there; and go your way. Let it should altogether exceed all reasonable dimensions, we will only allow the poets of the present century to be contributors; and even of their offerings much that is pleasant to us must be omitted.

Quite a bouquet in itself is this condensed picture of the early autumn by Christina G. Rossetti:—

"Oh, the shouting harvest weeks!
Mother earth, grown fat with sheaves,
Thrifty gleaner in who seeks;
Russet-golden pomp of leaves
Crowns the woods, to fall at length;
Bracing winds are felt to stir;
Ocean gathers up her strength;
Beasts renew their dwindled fur."

A finer picture is the following, from T. Buchanan Read's wonderfully perfect little poem, "The Closing Scene":—

"The embattled forests, erewhile armed with gold,
Their banners bright with every martial hue,
Now faded, like some sad, beaten host of old,
Withdrawn afar in Time's remotest blue."

Compare with this the following, whose authorship we know not:—

"See Winter's van, with blazoned banners flying,
Sweep o'er the forest, mountain, plain and dell;
The drooping flowers and breezes, sadly sighing,
To Summer bid farewell."

In a very different strain Aubrey de Vere, pleasantly moralizing, tells us how Nature

"Learns, with just and soft gradation,
Her dying hues in death to harmonize;

Through thee her obsequies
A glory wear that conquers desolation;
Through thee she singeth, 'faithless were the sighing'

Breathed o'er a beauty only born to feet;
A holy thing, and precious is the dying,
Of that whose life was innocent and sweet."

Tennyson is an ardent lover of trees. His autumnal tints are, however, not so bright as those of our New England poets, for the very good reason that in the moister and milder climate of Old England Nature's autumnal array is not so gorgeous as with us. The general aspect of the autumn woods to Tennyson is yellow, or golden:—

"The pale, yellow woods were waning;
And all the rich to come
Reels, as the golden autumn woodland reels
Athwart the smoke of burning weeds."

He uses deeper colors, now and then, however, as in those lines from *In Memoriam*:—

"Calm and deep peace, in this wide air,
Those leaves that reddened to the fall,"
"That beech will gather brown;
This maple burn itself away."

"And Autumn, laying here and there
A fiery finger on the leaves,"
How delicately done is this last passage! Few can be found more purely poetical.

Browning paints well the chestnut-tree, in these lines from *Pippa Passes*:—

"My sign was, the sun
Inflamed the side of yon chestnut-tree,
Nipt by the first frost."

The following is from *Paracelsus*:—

"Nay, Autumn wins you best by this its mute
Appeal to sympathy for its decay!
Look up, sweet Michael, nor esteem the less
Your stained and drooping vines that
Grapes bow down,
Nor blame those creeping trenes, bent with
their fruit,
That apple-tree, with a rare after-birth
Of peeping blooms sprinkled its wealth
among!
Then for the winds. What winds that ever
raved
Shall vex that ash that overlooks you
both,
So proud it wears its berries?"

Browning affords us other admirable bits of color. But we keep them to ourselves, dear reader. If you want a fine picture of our Italian autumn, read his poem, "The Englishman in Italy."

Burns, like Tennyson, behold the autumn woods yellow and golden:—

"The Catrine woods were yellow seen;
The flowers decayed on Catrine lea;
And lavrock sang on hillcock green,
But nature sickened on the e'e;
Thro' faded groves Maria sang,
Herself in beauty's bloom the while,
And eye the wild wood echoes rang,
Farwheed the braes o' Ballockneye."

To Burns, with his amorous temperament, autumn is a female, dressed in yellow, or with yellow hair. This last conceit is peculiarly characteristic:

"Yellow Autumn presses near;
Now, children, 'tho' her shortening day,
Is Autumn, in her weeds o' yellow!"

"Come, Autumn, sea-pensive, in yellow and gray,
And soothe me w' tidings o' nature's decay."

"Autumn, w' thy yellow hair,"
"The blackbird stirs the hawthorn clear,
The mavis mild and mellow,
The robin pensive Autumn cheer,
In all her locks of yellow."

Our bouquet must be made into two, after all, for so far we have included only one specimen from an American poet; and Autumn is painted by American poets as by no others. Here, at least, they are easily the first. So, by your leave, there shall be another bouquet, all American. But first let us see how differently the fall of the leaf can be regarded under different circumstances. William Wordsworth, on a "morning bright and fair," imagines each falling leaf to be the vehicle of a descending fairy:—

"Eddying round and round, they sink,
Softly, slowly. One might think,
From the motions that are made,
Every little leaf convey'd
Syllab or fairy, hither tending,
To the lower world descending,
Each invisible and mute,
In this wavering parachute."

This is the imagination of a glad-some mood. How differently Tennyson regards the falling leaf, when he sees it through the eyes of Enoch Arden, sadly returning, with "his heart fore-shadowing all calamity":—

"There Enoch spoke no word to any one,
But homeward. Home? What home? Had he a home?"

His home he walk'd. Bright was that afternoon,
Sunny, but chill, till, drawn thro' either chasm,
Where either heaven open'd on the deeps,
Reid'd a sea-haze, and whelm'd the world in gray,
Cut off the length of highway on before,
And left but narrow breadth, to left and right,
Of withered bolt or lilt or pasture; and
On the night, naked tree the robin piped
Disconsolate; and thro' the dripping haze
The dead weight of the dead leaf bore it down;
Thicker the drizzle grew, deeper the gloom;
Last, as it seem'd, a great mist-blotted light
Flared on him, and he came upon the place."

The leaf is not a fairy car to the heart that is heavy with apprehension or bursting with sorrow. The words of the line we have italicized fall like clouds on a happy morning, after a brief absence, and with the expectation of a joyful welcome, he would have seen the bright leaves falling "like flakes of light."

An old Puritan divine said, "hem the Sabbath well, and it will not ravel out all the week." An old sheriff adds, "my office has enabled me to confirm this of the Sabbath, there being scarcely a criminal who is not daily confessing to me that his first fall, and subsequent misery, was owing to the violation of that blessed day."

JESUS OF NAZARETH PASSETH BY.

What means this eager, anxious throng,
Which moves with busy haste along—
These wondrous gatherings, day by day?
What means this strange commotion, pray?
In accents hushed the throng reply,
"Jesus of Nazareth passeth by."

Who is this Jesus? Why should He
The city move so mightily?
A passing stranger, has He skill
To move the multitude at will?
Again the stirring notes reply,
"Jesus of Nazareth passeth by."

Jesus! 'tis He who once below
Man's pathway trod, 'mid pain and woe;
And burdened cross, where'er He came,
Brought out the sick and deaf and lame;
The blind rejoiced to hear the cry,
"Jesus of Nazareth passeth by."

Again He comes! From place to place
His footsteps we can trace;
He passeth at our threshold, say,
He enters, condescends to stay;
Shall we not gladly raise the cry,
"Jesus of Nazareth passeth by?"

Ho! all ye heavy laden, come!
Here's pardon, comfort, rest, and home;
Ye wanderers from a Father's face,
Return, accept His proffered grace;
Ye tempted ones, there's refuge nigh;
"Jesus of Nazareth passeth by."

But if ye still His call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn;
"Too late! too late!" will be the cry,
"Jesus of Nazareth has passed by."

—Independent.

THE CHILDREN'S MENAGERIE.

BY AUNT LOTTIE.

Lottie, Johnnie, Cathie and Frank were the children of Captain Richards, who was away from his home the greater part of the time. His wife, a sweet, gentle lady, had been dead three years, and his only sister, some years older than himself, had kept his house and cared for his children. She saw that they were well clothed and fed, and attended day-school, Sabbath-school and Church regularly. In short, Aunt Hepsy tried to do her duty by "them children," as she said; but little was her love for them or sympathy with them.

The children (all but Frankie, the youngest) missed their dear Mamma, for they remembered her well, and talked a great deal of her when Aunt Hepsy was not within hearing. Miss Hepsy was very particular to keep her brother's house in the very best of order, and he always found everything "ship-shape," as he used to say, and his children quiet and well behaved, when he returned from his voyages. As he remained at home but a very short time, he did not see how much his children needed love and sympathy, and how their glad young natures were being cramped and thwarted by too stern, unyielding discipline.

"Now, children," said Aunt Hepsy, on Friday afternoon, "I am going over to Mrs. Burr's, to stay all night, for Mr. Burr is very sick, and the nurse cannot come until to-morrow night. I expect you to take care of yourselves, and behave just as well as if I was at home. Roger will be here, so you need not be afraid at night."

"Charlotte Augusta! (Miss Hepsy did not believe in pet names, or 'nicknames'; if a person had a name, call them by it, she said) I expect you to see to things. There is plenty of victuals cooked. You can set the table and clear away. Mind you don't break any of the dishes!"

"John Henry! be sure not to cut up any shins; and take good care of Catherine and Francis."

With these, and a great many other instructions to the children, Miss Hepsy finally departed.

As she went out of the gate, Harry Stuart, who lived opposite, saw her, and heard her tell a neighbor that she "was going to watch that night at Mrs. Burr's."

Harry was a wide-awake boy, and he thought how nice it would be for his two cousins from the city, who were visiting him and his sister, to go over to Johnnie Richards' with him that evening, and have a grand time while "Marm Hepsy," as he called her, was away.

At tea Harry asked his mother if he could go over to Capt. Richards' and take sister and cousins. Now Mrs. Stuart had been suffering all day with a severe headache, and was very glad to have a little quiet; so she gave her consent, charging the four children to behave well, and not trouble Miss Hepsy; in fact, she knew they would not dare to do anything wrong in her presence. Roguish Harry did not think it necessary to inform his mother that Miss Hepsy was away. And so at seven o'clock the children went over to Capt. Richards'.

"How d'y'e do, Johnnie?" said Harry. "Mother said we might come over here a little while."

"Hurrah!" said Johnnie, "won't we just have a bully time? Aunt Hepsy has gone off for the night."

"Take off your things," said Lottie, "and we shall have some fun right away, before Frankie has to go to bed."

The children were soon deeply engaged in still palm, which soon degenerated into Blind Man's Buff.

"Now, I tell you," said Dick Ashton, Harry's city cousin, after they were tired of these games, "let us play 'menagerie.' It is splendid fun."

"Yes, so we will," said Johnnie.

"We will go out in the dining-room, so the wild beasts can be under the tables, and pretend they are in cages."

"Oh, see here," said Harry; we can have a 'happy family' with all these stuffed things, can't we?"

"Aunt Hepsy will not let us touch them," said Lottie.

"She'll never know," said Johnnie; "we'll be very careful, and put them all

back again. You bring out the owl, Lottie, and the rest of us can each take something."

In a short time there was quite a collection of stuffed birds and small animals, which Capt. Richards brought home from different sea voyages, arranged on the dining-room table, while puss, with her two little kittens in a basket, was placed in the midst of them.

Johnnie got his stills, and mounted them. He was the "giant," stalking around, while little Frankie, walking by his side, was the "dwarf."

Cathie, bundled up in several shawls, crept on her hands and knees, to represent a baby elephant.

Lottie and Harry's sister roared fearfully under the table—one as a lion, the other as a tiger.

Dick was supposed to be a trained horse, and danced and pranced in a most remarkable manner.

Harry was the manager, while his cousin Fred, armed with a long stick, which he used when he wished to exhibit them, was the keeper of the wild animals.

The children were so much interested in their play, and so excited over it, that Lottie forgot all about putting Frankie to bed at his usual time.

Just as the clock struck half

Business Notices.

CANCER.

Cured by DR. BOND'S DISCOVERY.
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Pyle's Dietetic Saleratus.

Universally acknowledged the best in use. Each pound bears the name of JAMES PYLE. None genuine without.

CAMPBELL'S QUININE WINE as prepared by Kenneth Campbell & Co. is an invigorant, agreeable and gently stimulating Cordial Tonic, possessing all the well known virtues of quinine, judiciously combined with the medicinal properties of the Sherry and several Aromatic Tonics. In the following complaints it will be found a specific: General Debility, Loss of Appetite, Indigestion, Fever and Ague, Miasmatic Complaints, Typhoid Fever, and in every complaint or condition of the system where the use of a Tonic, Febrifuge, or anti-periodic is indicated. It is not a quick nostrum, but a skillfully prepared remedy, largely prescribed by the medical faculty.

Asst. Surg. - COMMERCIAL SCHOOL, HARBOR GRACE, NEWFOUNDLAND.

MR. JAMES I. FELLOWS.
DEAR SIR: I am very happy to acknowledge the benefit I have received from the use of your Compound Syrup of Hypophosphites. For upwards of twelve months I suffered most acutely from a severe cough and a most violent Asthma, for the relief of which I tried everything I could hear of. At last I commenced the use of your Syrup and after taking one bottle was able to attend to my avocations. I could not find a more efficacious cure, with much gratitude, yours truly,
H. SCULLY, Teacher.

Far or near, you will not find,
In either hemisphere,
A silk so pleasing to the sight,
As EUREKA has no peer!

EVERYBODY THAT YOU NEGLECT A COUGH OR COLIC is a nuisance on you. Disinfect it at the outset with EUREKA. EUREKA is the only medicine that cures in 1 minute.

At Saratoga Springs, in Winter.

REASONS for going to Dr. STROGO'S Remedial Institute, in Winter, with circular describing its Turkish, Russian and other Baths, Electric Appliances, Equine, etc., will be sent on application. Nervous, Lung, Female, and other chronic diseases a specialty.

Money Letters from Oct. 10 to 18.

W. F. Armstrong, L. W. Bond, M. C. Beale, T. W. Bishop, F. A. Bragg, J. W. Cole, W. F. C. G. Chapin, J. M. Claflin, E. C. Ferguson, F. T. George, M. J. Graves, G. T. Hathaway, L. K. Hubbard, H. Howard, W. S. Jones, G. C. Kellogg, C. E. Ledy, J. Lovejoy, W. H. Martin, G. C. Noyes, H. D. Robinson, A. P. Sams, G. E. Smith.

From Oct. 19 to 25.

F. W. Adams, J. P. Baker, C. W. Bradlee, J. G. Chandler, G. Ellis, W. C. Gilman, J. Hayes, A. F. Harkness, W. H. Hunt, W. E. Knox, C. E. Ledy, W. F. Lunt, J. W. Morris, F. Nichols, E. S. Toner, E. R. Webb, N. Webb, A. N. Whitten, S. Workman, L. N. Wheeler.

Rev. J. E. Hiler, Georgetown, R. I.

Church Register.

HERALD CALENDAR.

League District S. S. Convention, at Malden, Oct. 28. Presiding: Rev. J. W. Cole. Sec. W. F. C. G. Chapin. L. K. Hubbard. Nov. 3. Merrimack River Min. Assn., at Tilton. Nov. 3. Prov. Dis. Min. Assn., at Broadway Church, Providence. Nov. 10.

THE METHODIST SOCIAL UNION will give a reception to the Bishops, at Horticultural Hall, on the evening of Nov. 3.

The number of tickets will be limited, and parties desiring to attend will be well to secure their tickets as early as possible.

THOMAS P. GORDON, Treasurer, at JAS. F. MAGUIRE'S, 38 Broad St.

CHURCH FAIR.-The ladies of the Union Square M. E. Church, Somerset, will give a social meeting Tuesday, the 26th, and ending Thursday evening, the 28th, with a Literary and Musical Entertainment and Supper. Tickets to the whole fair, including supper, 50 cents.

QUARTERLY MEETINGS.

FALL RIVER DISTRICT - THIRD QUARTER. Oct. - No. Essex, Main St., 20, 31, F. M. Washington St., 31, 32.

Nov. - Hingham, St. Mark's; Marshfield, St. Duxbury; Hingham, St. Mark's; Marshfield, St. Duxbury; Hingham, St. Mark's; Marshfield, St. Duxbury.

[In full next week.]

Taunton, Oct. 15. W. V. MORRISON.

N. E. BRANCH OF THE W. F. M. SOCIETY - NOTICE TO AUXILIARIES.-The next expected demand upon the treasury of our Society to meet the expense of Miss Swain's return, and sending another to take her place, will require all the funds at our command. For this reason you are requested to forward all money now lying in your treasuries, with any dues which may be due to collect, at your earliest convenience.

Mrs. T. A. RICH, Treasurer, 50 Tremont St., Boston, Mass.

DEDICATION.-The M. E. Church at Pittsfield, Me., will be dedicated to the worship of God on Saturday, Nov. 13, at 10:30 A. M. - Dedication Service at P. M., by Rev. A. F. Allen, D. D., of Orono. Preaching at P. M., by Rev. A. F. Allen, D. D., of Orono. There will be a love feast at P. M., on Sunday, and preaching at 10:30 A. M. and 2 P. M. Social service at 5:30 in the evening.

Pastors and people from other Churches are cordially invited to attend. T. GREENISH, Pastor.

A REVIVAL CONVENTION FOR CLARKSBURG DISTRICT will be held at Clarksville, Mo., 9, 9, and commencing Monday evening, Nov. 5.

Preaching, Monday evening, by G. B. Bryant; Tuesday evening, by D. Beaman; Wednesday evening, by J. M. Durrell.

ESSAYS: "Hindrances to Revivals," S. E. Quimby, Parker, Wells, Alton; "Importance of Revivals in the Churches," D. J. Smith, Westbury, Bradford; "The Presiding Pastors' Address to Promote Revivals," Jasper, Wallisford, Robinson, Noyes; "The Agency of the Holy Spirit in Revivals," Bowtell, Taggart, Barker, E. P. F. Dearborn, Chandler; "The Presiding Pastors' Address to Promote Revivals," Winton, Taylor, Quimby, Spaulding, Dudley; "Relation of Secular Power to Revivals," Fisk, Perry, Powell, Rogers, L. H. The Sabbath-school as a Field for Revival, Polker, Bartlett, J. M. Bean, Bennett; "Pastoral Work as a Means of Promoting Revivals," Hall, Down, Pillsbury, Johnson, Stafford; "How to Secure More Permanent Results from Revivals," Shellin, Cushman, Folson, Turrell.

We desire this Convention to be fully attended, both by preachers and also by delegates from the Churches. Will the preachers who the Churches to send delegates, two or three from each Church? We believe great work will come of it, if our wishes are carried out. We ask the preachers of Churches that did not make it a means of great spiritual blessing to the District. Preachers from the Springfield District (Vt.) are cordially invited. Will the preachers inform Brother R. R. Wilkins of the use of that if it attend from their Churches at their earliest convenience?

M. T. CILLEY, D. W. DOWNS, J. M. BEAN.

GENERAL MEETING OF COMMITTEES APPOINTED BY THE M. E. CONFERENCES AT THE CENTENNIAL CELEBRATION.

At the last session of the Annual Conferences in New England Committees were appointed to arrange plans for the appropriate celebration of the one hundredth anniversary of our National Independence, and to devise ways and means to raise funds to advance our educational interests. As some of these appointments were made with extreme reference to the united action on the part of the Conferences, and as general as well as local interests claim support, it has been decided, after consultation, to issue a general call, and to invite the members of all the Committees to meet at No. 26 Bromfield St., Boston, Monday, Nov. 8, at 2:30 P. M., to consider -

1. "The Educational Wants and Responsibilities of the M. E. Church in New England."

2. "The Best Means of Raising Funds for the Support of Our Educational Colleges, and Especially for the Advancement of Collegiate and University Education."

3. Such other subjects as may properly claim the attention of the meeting, and may be conducive of unity and efficiency in our educational work.

CONFERENCE COMMITTEES.

New England Conference - Rev. J. H. Twombly, W. F. Warren, and Joseph Cummings, Ex-Gov. William Claflin, Hon. Jacob Sleeper.

Providence Conference - Rev. M. J. Talbot, W. T. Worth, and S. C. Brown, John Kendrick, Noah Tripp, Hon. G. P. Davis.

Maine Conference - Rev. Daniel B. Randall, Francis Grosvenor, and J. F. Hutchings.

East Maine Conference - Rev. A. Prince, C. A. Underwood, and W. W. March, Hon. H. Hughes, J. Underwood, J. G. Skover.

New Hampshire Conference - Rev. James Pike, L. D. Barrows, and M. T. Cilley.

Vermont Conference - Rev. A. L. Cooper, J. A. Sherburne, and I. McLean, Hon. Paul Dillingham, C. S. McAllister, A. M. Dickey.

Brothers who may not be able to attend are cordially invited to favor the meeting with such facts and suggestions as they may desire to communicate.

For the several Committees.

M. J. TALBOT, D. B. RANDALL, A. PRINCE, JAMES PIKE, A. L. COOPER.

BROOKFIELD UNION.-The next meeting will be held at Chariton, Monday and Tuesday, Nov. 8 and 9. The following programme has been put into the hands of the Secretary:

Monday, 8 P. M. Essay: "Are We to Expect Revivals of Religion to be Continuous?" Notice: Discontinue the Change-Stories in the Office of Reading Elders." (Lapsing, Bishop's Essay: "Best Method for the Promotion of the Cause of Temperance?" Nichols. "What Makes the Distinction Between Right and Wrong?" Atkins.

Tuesday, 9 A. M. Miscellaneous Business: Essays: "How to Make Our Prayer-Meetings More Lively," O. W. Adams. "The Claims of Churches on Patrons' Wives," A. G. H. Henshaw. Discussion: "How Far is it Proper for Professors of Religion to Indulge in Amusements?" to be opened by A. S. S. P. M. 1:30. Prayers: "What are We to Expect of Church-members in Promoting Revivals of Religion, and How Shall They Do This Work?" Henshaw. "Future Pessimism," Gordon.

C. H. HANFORD, Secretary.

NOTICE.-The programme of the Norwich District Preachers' Meeting, to be held at South County, Feb. 21, 1876, will be published next week.

Several Marriages will appear next week.

WHAT WE'VE FOUND.

We've found men cannot think alike; We've found that two in everything agree; Should we smother, hinder, dislike? "The good" that's in him let us see. We've found, when in the midst of foes, "The good" that's in him let us see; That love's more powerful than blows, And brings us greater pleasure too. We've found that when the boys need "CROTCHES," Coat, Pants, Vest, Hat and Shoes complete, The place to buy them is FENNELL'S, Corner of Beach and Washington Street.

We were exposed last week to a pitiless storm, that wet our feet and stockings, and indeed our person all over. In fact we took a cracking cold, which brought sore throat and severe symptoms of fever. The good wife asserted her authority, plunged our feet in hot water, wrapped us in hot blankets, and sent our faithful son for a bottle of Ayer's Cherry Pectoral. It is a splendid medicine - pleasant to take, and did the job. We slept soundly through the night, and awoke well the next morning. We know we owe our quick recovery to the Pectoral, and shall not hesitate to recommend it to all who need such a medicine. - Tehuacana (Texas) Presbyterian.

Poverty is bad, but the worst kind of poverty is poverty of the blood; this makes man "poor indeed," for it takes away his strength, courage and energy; but enrich the blood with its vital blood, and the man is rich, and the blood will feel rich, and "as good as anybody." Try it.

Whooping cough is greatly reduced in the length and severity of its "run," by the use of Adamson's Botanic Cough Balsam.

"The Book for the People," evidently Clarke's New Method for the Piano Forte, by Hugh A. Clarke, Professor of Music in the University of Pennsylvania, is the work destined to be the hands of every teacher and student of music. Book and music dealers supply it for \$3.75.

With all the competition in soap, Dobbins' Electric Soap (made by I. L. Cragin & Co., Boston) is first in popularity, because it is pure, uniform, and honest. Have your grocer get it, and then try it at once.

Read John D. Knox & Co's new advertisement, which contains a variety of investments which they think are safe.

"Royal Songs," a new and sparkling song book, is now in the hands of all booksellers, and promises to meet just the present wants, and have a large sale. It is printed in new type, and in general appearance is very beautiful, besides containing some very choice music, as well as excellent tunes from other publications. Published by New England Tract Society, New England Branch, 23 Franklin Street, R. F. Cummings, agent.

WATER PIPES.

The following unsolicited testimony, taken from the Engineering and Mining Journal, of New York, is a most gratifying tribute to the excellence of the goods furnished by the National Tube Works Company of Boston and McKeesport, Penn.:

EXTRA LARGE LAP-WELDED TUBES AND ENAMELED WATER PIPES.

At a recent visit to the works of the National Tube Works Company at McKeesport, Penn., we witnessed the operation of making lap-welded tubes, of such size and quality as to call for notice. The company makes these seamless tubes of pipes of any size, up to 48 inches in diameter. And as every length is tested by hydraulic pressure before leaving the works, their strength and quality is fully guaranteed. They have been found admirably adapted to carrying water for the hydraulic mines of California, Nevada, and other Western States, and for water works which do not require larger mains than 14 inches. The company have just completed an order for the Virginia City and Gold Hill Water Company of Nevada, for seven miles of 10-inch pipe, the most extensive order

for a large size that we believe, has ever been given in this country. These seamless pipes, even without coating, are more durable, and are also less expensive than the riveted pipes; but the company applies a patent enamel to them that, it is claimed, makes them almost indestructible, and, indeed, the company is willing to guarantee their durability for any length of time. The appended reports by Dr. S. Dana Hayes, Massachusetts State Assayer and Chemist, and Professor Otto Wuth of Pittsburgh, Penn., fully establish the claims of this pipe to durability. We commend it not only to our gas and water companies, but also to our mine owners and others who have to use or convey impure water, such, for example, as in many anthracite mines. These large pipes would make excellent screen shafts for our coal breakers, and the enamel would doubtless be of great advantage for coating the exposed iron work about the mines.

In bringing the matter to the consideration of "those whom it may concern," we believe we are doing con-

scientists, as well as manufacturers, a service.

REPORTS.

"I have recently made a series of tests of your enamel pipe, for the purpose of ascertaining its value as a service pipe for conveying water and other fluids, and now submit the following brief report of the results obtained:

"Portions of the enamel covering itself were first removed from several pieces, and submitted to chemical analysis, to determine the presence of deleterious substances; but the results of those analyses are entirely negative, as there is nothing of this kind present. The pipe is made of wrought iron, covered, inside and outside, with an elastic, enamel-like material, that does not contain any unwholesome or objectionable ingredients.

"Its durability was then tested, by exposing different pieces of the pipe to the solvent action of hard, soft and sea waters, alcohol, and other fluids, for many hours in each case - the object of this boiling being to obtain, as nearly as possible, in a comparatively short time, the effect produced in the pipe by long-continued usage. These tests have been very complete, and I am quite surprised at the durability and power of resistance of the enamel covering determined in this way. It has not failed in any trial with natural waters, and indeed it has withstood the action of boiling corrosive fluids for a longer time than specimens of other water pipes now in common use.

"I commenced this investigation with some doubts about your enamel pipe, but the results of the tests which I have employed prove that it is perfectly harmless, and possesses great durability, these being the properties of most importance in water pipe.

S. DANA HAYES, State Assayer and Chemist, Mass."

"I have made a complete series of tests, in order to ascertain the quality of your enamel pipe, and have found that the enamel, covering perfectly both the inside and outside of the wrought iron pipe, is not in the least affected by the action of alkalies, acids, salts of any composition, alcohol - in fact, any liquids which in practice are apt to be conveyed through the pipe. The enamel itself contains no deleterious substance whatever, and even if it did it would not make any difference, as not a trace of it would become soluble. Pipe so enamelled is especially adapted for water and gas."

O. WUTH.

(Continued from 4th page.)

NEW HAMPSHIRE.

Rev. Brother Stewart, of North Salem, was detained from the late Preachers' Meeting on the Dover District (as well as some others, we judge) by a gracious revival at his charge.

Rev. Brother Lorenzo Draper, of Seabrook, is dangerously ill in his private home.

Rev. Dr. Stevenson of Haverhill Street, Lawrence, gave us an able and instructive sermon. He is a man of marked ability and culture, and is kindly received and appreciated by his people and the members of the New Hampshire Conference. He has preached at two or three of our Camp-meetings, with great acceptance, and has already established a Conference reputation among us. Let the South and West send a few more such, if they have them to spare.

Gleanings.-Dr. William Prescott, the well known physician and man of science, died in Concord the 18th, in his 87th year. This we notice elsewhere.

Rev. O. T. Lovejoy, pastor of the Methodist Church at Lake Village, N. H., writes, "The Lord is with us; several reclaimed, and two converted; every indication for a good work to come; our congregations are increasing. The pastor's family have been remembered in substantial presents. Brethren, pray for us!"

Rev. Elbridge Bradford is winning success in Hingham; the people are being drawn to the house of the Lord; some are saying, "What must we do?" and a new Church-building, costing some \$6,000, is nearly ready for dedication. The Society needs financial aid, and any tendered will be most thankfully received.

The anniversaries of the Free Baptist benevolent societies were held in Manchester, Oct. 12-14. A eulogy on the late Rev. G. T. Day, D. D., was delivered by Rev. W. H. Bowen, of Lewiston, Me.

The Baptist church of New Ipswich is to be repaired. Reuben Holden of Cincinnati, a former resident of the town, has contributed \$200 toward it.

On the first Sunday in October six persons were baptized at the Methodist church in Colebrook.

VERMONT.

The State Sunday School Workers' Convention has just closed at Barre. Rev. A. L. Cooper, the efficient president, was continued for the year ensuing. The Convention was a marked success. J. Bennett Tryer, esq., editor of the Sunday-school requisites of the Presbyterian publishing house, conducted the Institute exercises; and G. C. Stebbins, esq., of Chicago, had charge of the singing. We regret to say that the State Secretary took the responsibility of inviting non-evangelical Churches and Sunday-schools to participate in the Convention as members. This is obviously in violation of the meaning of the constitution, which provides that the Convention shall be composed of delegates elected by Churches and schools who "accept the Lord Jesus Christ, the Son of God, as their Saviour and Redeemer," prominent part was assigned to a Universalist pastor by the Secretary, who prepared the programme, and it was thought best to exclude that class after having officially invited them; but, so far as we know, the evangelical part of the Convention was

unanimous in condemning the Secretary for his unauthorized liberality (?). If non-evangelical delegates are to be recognized as members of the Convention then we must no longer declare the duty of Christ, the atonement, a personal devil, or everlasting punishment, any more than we now declare the Wesleyan statement of Christian perfection, or the peculiar phases of Calvinism or baptism.

It would be altogether discourteous to discuss such matters which all are not agreed in mixed Conventions.

SPECIAL SALE

OF

HOUSEKEEPING GOODS

IN THE BASEMENT.

JORDAN, MARSH & CO.,

Offer the following extraordinary inducements:

5 Cases CALIFORNIA

BLANKETS, from Auction, at \$7.00 and \$8.00.

Former price \$10.00 and \$12.00.

11-4 and 10-4 WOOL BLANKETS [slightly damaged] at \$3.50 and \$2.50.

25 Cases 11-4 Bates Crochet Quilts at \$1.50.

A large stock of BED COMFORTERS from \$1.50 to \$5.00.

The three following lots were bought in the recent large Auction Sale of Furniture in New York, and are remarkable bargains:

16 Cases 4-4 SHAKER FLANNELS at 37 1-2 cents.

100 Pieces of 4-4 Flannels at 25c.

5 Cases All-Wool Flannels at 37 1-2 Cents.

In our Linen Department we shall offer

500 Dozen Honeycomb Towels at 12 1-2 and 17 cents each.

2 Cases of Double Satin Damask, reduced from \$1.25 to \$1.00.

50 Pieces BLEACHED TABLE LINEN at 50 and 62 1-2 cts.

OF Standard Remnants of Prints AT 6 1-4 CENTS.

Ten Cases of POUND PRINTS.

We are selling our stock of Cottons at lower prices than they have ever been known. For example:

10 Cases of 42-INCH FINE BLEACHED COTTONS at 12 1-2 Cents.

Here will also be found a large line of Ladies' and Misses' Skirts in all styles and qualities, and most of them made expressly for our order from patterns sent by our Foreign buyers from Paris.

JORDAN, MARSH & CO.

WASHINGTON & AVON - STS.

SPECIAL NOTICE.

Homespun Pants (all colors) to Order, 85 Cents. Broad Brim Home, Globe, Tipple and American Mills Cassimere Pants, \$3.00 to \$4.00.

Pants from English Cassimere, \$10 to \$12.

Suits Made from the very Best American and Foreign Fabrics, \$30 to \$40.

Overcoats from Best American and Foreign Fabrics, \$20 to \$25.

Particular attention paid to getting up YOUTHS' PANTALOONS, at moderate prices.

PANTALOONS made to order in 24 hours.

We have an examination of our large stock of Piece Goods and SAMPLE GARMENTS. Our clothing is gotten up in the most thorough and artistic manner by Mr. W. L. PARKER, (formerly with Messrs. Call & Tuttle), a cutter of the first order.

Our stock of FINE READY-MADE CLOTHING is complete in seasonable assortment, and perfectly fitting, the best ever offered at the prices named, from which we NEVER deviate.

Our stock of FIRST-CLASS FURNISHING GOODS is fresh, seasonable and mode, gentlemen furnished with everything necessary to complete their wardrobe.

These garments usually originate from a disorderly condition of the stomach or a torpid liver. Persons so affected, if they take one or two heavy colds, and if they catch in these cases be suddenly checked, will find the stomach and liver clogged, remaining torpid and inactive, and almost before they are aware the lungs are a mass of sores, and ulcerated, the result of which is death.

Schenck's Sea Weed Tonic, an expectorant which does not contain opium or anything calculated to check a cough suddenly.

When the bowels are constipated, skin sallow, or the symptoms otherwise of a bilious tendency, Schenck's Sea Weed Tonic are required.

These medicines are prepared only by J. H. SCHENCK & SON, N. E. corner Birch and Arch Sts., Phila., and are for sale by all druggists and dealers.

CONSUMPTION CAN BE CURED.

SCHENCK'S PULMONIC SYRUP, SCHENCK'S SEA WEED TONIC, SCHENCK'S MANDRAKE PILLS.

Are the only medicines that will cure Pulmonary Consumption.

Frequently medicines that will stop a cough will occasion the death of the patient; they lock up the liver, stop the circulation of the blood, hemorrhage follows, and in fact, they clog the action of the very organs that caused the cough.

Liver Complaint and Dyspepsia are the causes of two-thirds of the cases of Consumption. Many persons complain of a dull pain in the side, constipation, coated tongue, loss in the shoulders, flatulency, feelings of drowsiness, the food lying heavily on the stomach, accompanied with acidity and belching up of wind.

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PALACE CLOTHING HOUSE,

CORNER

Washington and Essex Streets.

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